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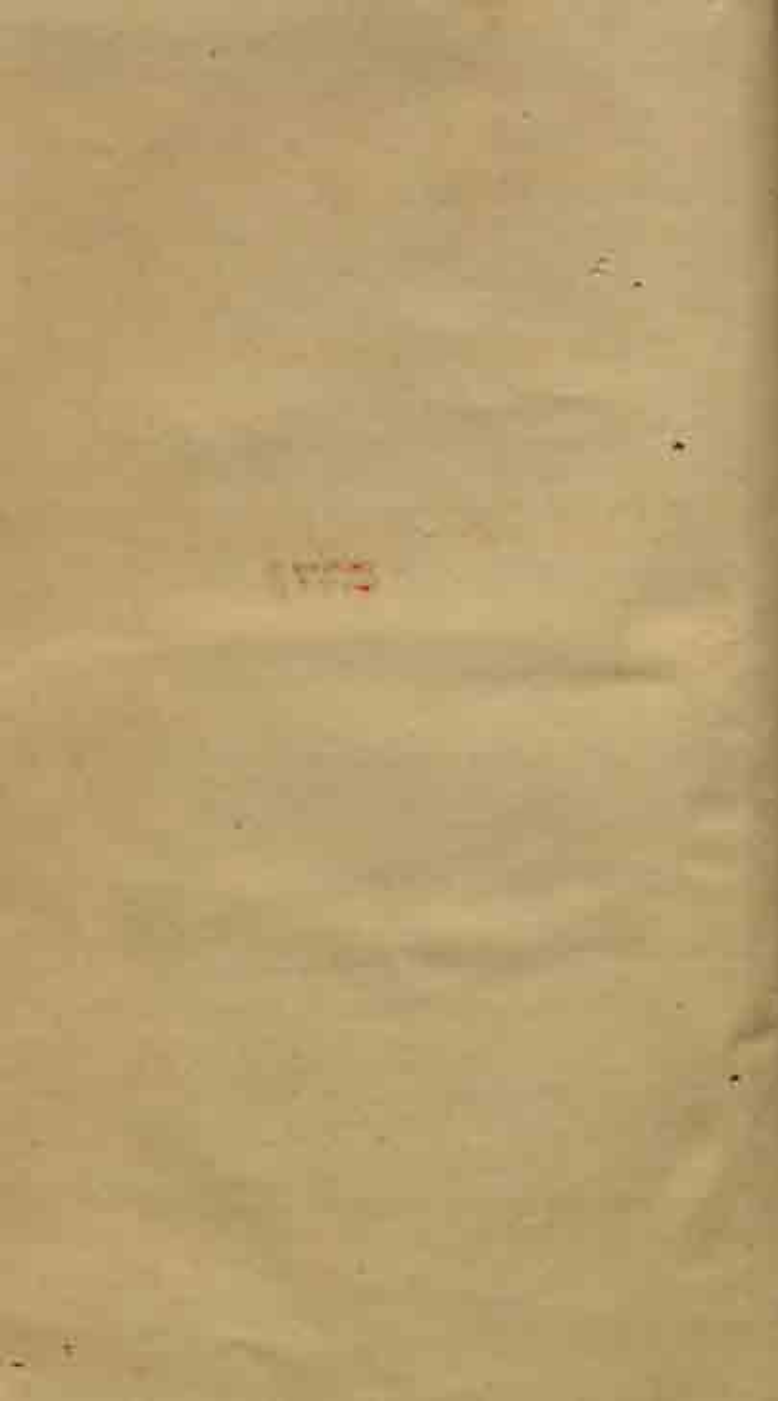
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THE
HISTORY

OF THE
DECLINE AND FALL

OF THE
ROMAN EMPIRE.

13373

EDWARD GIBBON, Esq.



TWELVE VOLUMES.

VOL. IX.

A NEW EDITION.

EDINBURGH.

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CHAP. XLVIII.

Plan of the four last volumes.—Succession and characters of the Greek emperors of Constantinople, from the time of Heraclius to the Latin conquest.

I HAVE now deduced from Trajan to Constantine, from Constantine to Heraclius, the regular series of the Roman emperors; and faithfully exposed the prosperous and adverse fortunes of their reigns. Five centuries of the decline and fall of the empire have already elapsed; but a period of more than eight hundred years still separates me from the term of my labours, the taking

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Defects of
the Byzantine
history.

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of Constantinople by the Turks. Should I persevere in the same course, should I observe the same measure, a prolix and slender thread would be spun through many a volume, nor would the patient reader find an adequate reward of instruction or amusement. At every step as we sink deeper in the decline and fall of the eastern empire, the annals of each succeeding reign would impose a more ungrateful and melancholy task. These annals must continue to repeat a tedious and uniform tale of weakness and misery: the natural connection of causes and events would be broken by frequent and hasty transitions, and a minute accumulation of circumstances must destroy the light and effect of those general pictures which compose the use and ornament of a remote history. From the time of Heraclius, the Byzantine theatre is contracted and darkened: the line of empire, which had been defined by the laws of Justinian and the arms of Belisarius, recedes on all sides from our view: the Roman name, the proper subject of our inquiries, is reduced to a narrow corner of Europe, to the lonely suburbs of Constantinople; and the fate of the Greek empire has been compared to that of the Rhine, which loses itself in the sands, before its waters can mingle with the ocean. The scale of dominion is diminished to our view by the distance of time and place: nor is the loss of external splendour compensated by the nobler gifts of virtue and genius. In the last moments of her decay, Constantinople was doubtless more opulent and populous than Athens at her most flourishing era, when a scanty sum of

six thousand talents, or twelve hundred thousand pounds sterling, was possessed by twenty-one thousand male-citizens of an adult age. But each of these citizens was a freeman who dared to assert the liberty of his thoughts, words, and actions; whose person and property were guarded by equal law; and who exercised his independent vote in the government of the republic. Their numbers seem to be multiplied by the strong and various discriminations of character: under the shield of freedom, on the wings of emulation and vanity, each Athenian aspired to the level of the national dignity: from this commanding eminence, some chosen spirits soared beyond the reach of a vulgar eye; and the chances of superior merit in a great and populous kingdom, as they are proved by experience, would excuse the computation of imaginary millions. The territories of Athens, Sparta, and their allies, do not exceed a moderate province of France or England: but after the trophies of Salamis and Plataea, they expand in our fancy to the gigantic size of Asia, which had been trampled under the feet of the victorious Greeks. But the subjects of the Byzantine empire, who assume and dishonour the names both of Greeks and Romans, present a dead uniformity of abject vices, which are neither softened by the weakness of humanity, nor animated by the vigour of memorable crimes. The freemen of antiquity might repeat with generous enthusiasm the sentence of Homer, "that on the first day of his servitude, the captive is deprived of one half of his manly virtue." But the poet had only seen the effects

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of civil or domestic slavery, nor could he foretell that the second moiety of manhood must be annihilated by the spiritual despotism, which shackles, not only the actions, but even the thoughts, of the prostrate votary. By this double yoke, the Greeks were oppressed under the successors of Heraclius, the tyrant: a law of eternal justice, was degraded by the vices of his subjects; and on the throne, in the camp, in the schools, we search, perhaps with fruitless diligence, the names and characters that may deserve to be rescued from oblivion. Nor are the defects of the subject compensated by the skill and variety of the painters. Of a space of eight hundred years, the four first centuries are overspread with a cloud interrupted by some faint and broken rays of historic light; in the lives of the emperors, from Maurice to Alexius, Basil the Macedonian has alone been the theme of a separate work; and the absence, or loss, or imperfection, of contemporary evidence, must be poorly supplied by the doubtful authority of more recent compilers. The four last centuries are exempt from the reproach of penury: and with the Comnenian family, the historic muse of Constantinople again revives, but her apparel is gaudy, her motions are without elegance or grace. A succession of priests, or courtiers, treads in each other's footsteps in the same path of servitude and superstition: their views are narrow, their judgment is feeble or corrupt; and we close the volume of copious barrenness, still ignorant of the causes of events, the characters of the actors, and the manners of the times, which they celebrate or

deplore. The observation which has been applied to a man, may be extended to a whole people, that the energy of the sword is communicated to the pen; and it will be found by experience that the tone of history will rise or fall with the spirit of the age.

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From these considerations, I should have abandoned without regret the Greek slaves and their servile historians, had I not reflected that the fate of the Byzantine monarchy is *passively* connected with the most splendid and important revolutions which have changed the state of the world. The space of the lost provinces was immediately replenished with new colonies and rising kingdoms: the active virtues of peace and war deserted from the vanquished to the victorious nations; and it is in their origin and conquests, in their religion and government, that we must explore the causes and effects of the decline and fall of the eastern empire. Nor will this scope of narrative, the riches and variety of these materials, be incompatible with the unity of design and composition. As, in his daily prayers, the Mussulman of Fez or Delhi still turns his face towards the temple of Mecca, the historian's eye shall be always fixed on the city of Constantinople. The excursive line may embrace the wilds of Arabia and Tartary, but the circle will be ultimately reduced to the decreasing limit of the Roman monarchy.

Its connection with the revolutions of the world.

On this principle I shall now establish the plan of the four last volumes of the present work. The first chapter will contain, in a regular series, the emperors who reigned at Constantinople during a pe-

Plan of the four last volumes.

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riod of six hundred years, from the days of Heraclius to the Latin conquest: a rapid abstract, which may be supported by a *general* appeal to the order and text of the original historians. In this introduction I shall confine myself to the revolutions of the throne, the succession of families, the personal characters of the Greek princes, the mode of their life and death, the maxims and influence of their domestic government, and the tendency of their reign to accelerate or suspend the downfall of the eastern empire. Such a chronological review will serve to illustrate the various argument of the subsequent chapters; and each circumstance of the eventful story of the barbarians will adapt itself in a proper place to the Byzantine annals. The internal state of the empire, and the dangerous heresy of the Paulicians, which shook the East and enlightened the West, will be the subject of two separate chapters; but these inquiries must be postponed till our farther progress shall have opened the view of the world in the ninth and tenth centuries of the Christian era. After this foundation of Byzantine history, the following nations will pass before our eyes, and each will occupy the space to which it may be entitled by greatness or merit, or the degree of connection with the Roman world and the present age. 1. The FRANKS; a general appellation which includes all the barbarians of France, Italy, and Germany, who were united by the sword and sceptre of Charlemagne. The persecution of images and their votaries, separated Rome and Italy from the Byzantine throne,

and prepared the restoration of the Roman empire in the West. II. The ARABS or SARACENS. Three ample chapters will be devoted to this curious and interesting object. In the first, after a picture of the country and its inhabitants, I shall investigate the character of Mahomet; the character, religion, and success of the prophet. In the second, I shall lead the Arabs to the conquest of Syria, Egypt, and Africa, the provinces of the Roman empire; nor can I check their victorious career till they have overthrown the monarchies of Persia and Spain. In the third, I shall inquire how Constantinople and Europe were saved by the luxury and arts, the division and decay, of the empire of the caliphs. A single chapter will include, III. The BULGARIANS, IV. HUNGARIANS, and V. RUSSIANS, who assaulted by sea or by land the provinces and the capital; but the last of these, so important in their present greatness, will excite some curiosity in their origin and infancy. VI. The NORMANS; or rather the private adventures of that warlike people, who founded a powerful kingdom in Apulia and Sicily, shook the throne of Constantinople, displayed the trophies of chivalry, and almost realized the wonders of romance. VII. The LARINS; the subjects of the pope, the nations of the West, who enlisted under the banner of the cross for the recovery or relief of the holy sepulchre. The Greek emperors were terrified and preserved by the myriads of pilgrims who marched to Jerusalem with Godfrey of Bouillon and the peers of Christendom. The second and third crusades

trode in the footsteps of the first: Asia and Europe were mingled in a sacred war of two hundred years; and the Christian powers were bravely resisted, and finally expelled, by Saladin and the Mamelukes of Egypt. In these memorable crusades, a fleet and army of French and Venetians were diverted from Syria to the Thracian Bosphorus: they assaulted the capital, they subverted the Greek monarchy: and a dynasty of Latin princes was seated near threescore years on the throne of Constantine. VIII. The Greeks themselves, during this period of captivity and exile, must be considered as a foreign nation; the enemies, and again the sovereigns, of Constantinople. Misfortune had rekindled a spark of national virtue; and the imperial series may be continued with some dignity from their restoration to the Turkish conquest. IX. The MOGOLS and TARTARS. By the arms of Zingis and his descendants, the globe was shaken from China to Poland and Greece; the sultans were overthrown; the caliphs fell, and the Caesars trembled on their throne. The victories of Timour suspended above fifty years the final ruin of the Byzantine empire. X. I have already noticed the first appearance of the TURKS, and the names of the fathers, of *Seljuk* and *Othman*, discriminate the two successive dynasties of the nation, which emerged in the eleventh century from the Scythian wilderness. The former established a potent and splendid kingdom from the banks of the Oxus to Antioch and Nice; and the first crusade was provoked by the violation of Jerusalem and the

danger of Constantinople. From an humble origin, the *Ottomans* arose, the scourge and terror of Christendom. Constantinople was besieged and taken by Mahomet II, and his triumph annihilates the remnant the image, the title of the Roman empire in the East. The schism of the Greeks will be connected with their just calamities, and the restoration of learning in the western world. I shall return from the captivity of the new, to the ruins of ancient Rome: and the venerable name, the interesting theme, will shed a ray of glory on the conclusion of my labours.

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The emperor Heraclius had punished a tyrant and ascended his throne: and the memory of his reign is perpetuated by the transient conquest, and irreparable loss, of the eastern provinces. After the death of Eudocia, his first wife, he disobeyed the patriarch, and violated the laws, by his second marriage with his niece Martina: and the superstition of the Greeks beheld the judgment of heaven in the diseases of the father and the deformity of his offspring. But the opinion of an illegitimate birth is sufficient to distract the choice, and loosen the obedience, of the people: the ambition of Martina was quickened by maternal love, and perhaps by the envy of a step-mother: and the aged husband was too feeble to withstand the arts of conjugal allurements. Constantine, his eldest son, enjoyed in a mature age the title of Augustus; but the weakness of his constitution required a col-

Second
marriage
and death
of Hera-
clius.

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XLVIII.A. D. 628,
July 4.

league and a guardian, and he yielded with secret reluctance to the partition of the empire. The senate was summoned to the palace to ratify or attest the association of Heracleonas, the son of Martina: the imposition of the diadema was consecrated by the prayer and blessing of the patriarch; the senators and patricians adored the majesty of the great emperor and the partners of his reign; and as soon as the doors were thrown open, they were hailed by the tumultuary but important voice of the soldiers. After an interval of five months, the pompous ceremonies which formed the essence of the Byzantine state were celebrated in the cathedral and the hippodrome: the concord of the royal brothers was affectingly displayed by the younger leaning on the arm of the elder; and the name of Martina was mingled in the reluctant or venal acclamations of the people. Heracles survived this association about two years: his last testimony declared his two sons the equal heirs of the eastern empire, and commanded them to honour his widow Martina as their mother and their sovereign.

A. D. 629,
January.A. D. 631,
Feb. 11.Constantine III.
A. D. 641,
February.

When Martina first appeared on the throne with the name and attributes of royalty, she was checked by a firm, though respectful, opposition; and the dying embers of freedom were kindled by the breath of superstitious prejudice.—“We reverence,” exclaimed the voice of a citizen, “we reverence the mother of our princes; but to those princes alone our obedience is due; and Constantine, the elder emperor, is of an age to sustain, in his own hands, the weight of the

" sceptre. Your sex is excluded by nature from
 " the toils of government. How could you com-
 " but, how could you answer, the barbarians, who,
 " with hostile or friendly intentions, may approach
 " the royal city? May heaven avert from the Ro-
 " man republic this national disgrace, which would
 " provoke the patience of the slaves of Persia."
 Martina descended from the throne with indigna-
 tion, and sought a refuge in the female apart-
 ment of the palace. The reign of Constantine
 III lasted only one hundred and three days: he
 expired in the thirtieth year of his age, and although
 his life had been a long malady, a belief was enter-
 tained that poison had been the means, and his
 cruel step-mother the author, of his untimely
 fate. Martina reaped indeed the harvest of his
 death, and assumed the government in the name
 of the surviving emperor; but the incestuous
 widow of Heraclius was universally abhorred; the
 jealousy of the people was awakened, and the two
 orphans whom Constantine had left, became the
 objects of the public care. It was in vain that the
 son of Martina, who was no more than fifteen
 years of age, was taught to declare himself the
 guardian of his nephews, one of whom he had
 presented at the baptismal font: it was in vain
 that he swore on the wood of the true cross, to de-
 fend them against all their enemies. On his death-
 bed, the late emperor despatched a trusty serv-
 ant to arm the troops and provinces of the East in
 the defence of his helpless children: the eloquence
 and liberality of Valentin had been successful, and,
 from his camp of Chalcedon, he boldly demanded

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Heraclius
 died,
 A. D. 641,
 May 23.



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the punishment of the assassins, and the restoration of the lawful heir. The license of the soldiers, who devoured the grapes and drank the wine of their Asiatic vineyards, provoked the citizens of Constantinople against the domestic authors of their calamities, and the dome of St. Sophia resounded, not with prayers and hymns, but with the clamours and imprecations of an enraged multitude. At their imperious command, Heraclonas appeared in the pulpit with the eldest of the royal orphans; Constant alone was saluted as emperor of the Romans, and a crown of gold, which had been taken from the tomb of Heraclius, was placed on his head, with the solemn benediction of the patriarch. But in the tumult of joy and indignation, the church was pillaged, the sanctuary was polluted by a promiscuous crowd of Jews and barbarians; and the Monothelite Pyrrhus, a creature of the empress, after dropping a protestation on the altar, escaped by a prudent flight from the zeal of the catholics. A more serious and bloody task was reserved for the senate, who derived a temporary strength from the consent of the soldiers and people. The spirit of Roman freedom revived the ancient and awful examples of the judgment of tyrants, and the imperial culprits were deposed and condemned as the authors of the death of Constantine. But the severity of the conscript fathers was stained by the indiscriminate punishment of the innocent and the guilty: Martina and Heraclonas were sentenced to the amputation, the former of her tongue, the latter of his nose; and after this cruel execution, they consumed the re-

Punishment of
Martina
and Hera-
clonas.
A. D. 641,
September.

mainder of their days in exile and oblivion. The
 Greeks who were capable of reflection might find
 some consolation for their servitude, by observing
 the abuse of power when it was lodged for a mo-
 ment in the hands of an aristocracy.

We shall imagine ourselves transported five
 hundred years backwards to the age of the Anto-
 nines, if we listen to the oration which Constant
 II pronounced in the twelfth year of his age be-
 fore the Byzantine senate. After returning his
 thanks for the just punishment of the assassins who
 had intercepted the fairest hopes of his father's
 reign,—“By the divine providence,” said the
 young emperor; “and by your righteous decree,
 “Martina and her incestuous progeny have been
 “cast headlong from the throne. Your majesty
 “and wisdom have prevented the Roman state
 “from degenerating into lawless tyranny. I there-
 “fore exhort and beseech you to stand forth as the
 “counsellors and judges of the common safety.”
 The senators were gratified by the respectful ad-
 dress and liberal donative of their sovereign; but
 these servile Greeks were unworthy and regard-
 less of freedom; and in his mind, the lesson of an
 hour was quickly erased by the prejudices of the
 age and the habits of despotism. He retained only
 a jealous fear lest the senate or people should one
 day invade the right of primogeniture, and sent
 his brother Theodosius on an equal throne. By
 the imposition of holy orders, the grandson of He-
 raelius was disqualified for the purple; but this ce-
 remony, which seemed to profane the sacraments

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 XLVII.

Constant
 II. A. D.
 641, Sep-
 tember.



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CONSTANS

of the church, was insufficient to appease the suspicions of the tyrant, and the death of the deacon Theodosius could alone expiate the crime of his royal birth. His murder was avenged by the imprecations of the people, and the assassin, in the fulness of power, was driven from his capital into voluntary and perpetual exile. Constans embarked for Greece; and, as if he meant to retort the abhorrence which he deserved, he is said, from the imperial galley, to have spit against the walls of his native city. After passing the winter at Athens, he sailed to Tarentum in Italy, visited Rome, and concluded a long pilgrimage of disgrace and sacrilegious rapine, by fixing his residence at Syracuse. But if Constans could fly from his people, he could not fly from himself. The remorse of his conscience created a phantom who pursued him by land and sea, by day and by night; and the visionary Theodosius, presenting to his lips a cup of blood, said, or seemed to say, "Drink, brother, drink;" a sure emblem of the aggravation of his guilt, since he had received from the hands of the deacon the mystic cup of the blood of Christ. Odious to himself and to mankind, Constans perished by domestic, perhaps by episcopal, treason, in the capital of Sicily. A servant who waited in the bath, after pouring warm water on his head, struck him violently with the vase. He fell, stunned by the blow, and suffocated by the water; and his attendants, who wondered at the tedious delay, beheld with indifference the corpse of their lifeless emperor. The troops of Sicily invested with the

purple an obscure youth, whose inimitable beauty eluded, and it might easily smile, the declining art of the painters and sculptors of the age.

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.....

Constantine had left in the Byzantine palace three sons, the eldest of whom had been clothed in his infancy with the purple. When the father summoned them to attend his person in Sicily, these precious hostages were detained by the Greeks, and a firm refusal informed him that they were the children of the state. The news of his murder was conveyed with almost supernatural speed from Syracuse to Constantinople; and Constantine, the eldest of his sons, inherited his throne without being the heir of the public hatred. His subjects contributed, with zeal and alacrity, to chastise the guilt and presumption of a province which had usurped the rights of the senate and people; the young emperor sailed from the Hellespont with a powerful fleet; and the legions of Rome and Carthage were assembled under his standard in the harbour of Syracuse. The defeat of the Sicilian tyrant was easy, his punishment just, and his beautiful head was exposed in the hippodrome: but I cannot applaud the clemency of a prince, who, among a crowd of victims, condemned the son of a patrician, for deploring with some bitterness the execution of a virtuous father. The youth was castrated; he survived the operation, and the memory of this indecent cruelty is preserved by the elevation of Germanus to the rank of a patriarch and saint. After pouring this bloody libation on his father's tomb, Constantine returned to his capital, and the growth of his young heart during

Constantine IV.
Paganus.
A. D. 668.
September.

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the Sicilian voyage, was announced by the familiar surname of Pogonatus, to the Grecian world. But his reign, like that of his predecessor, was stained with fraternal discord. On his two brothers, Heraclius and Tiberius, he had bestowed the title of Augustus; an empty title, for they continued to languish without trust or power in the solitude of the palace. At their secret instigation, the troops of the Anatolian *theme* or province approached the city on the Asiatic side, demanded for the royal brothers, the partition or exercise of sovereignty, and supported their seditious claim by a theological argument. They were Christians, (they cried), and orthodox catholics; the sincere votaries of the holy and undivided Trinity. Since there are three equal persons in heaven, it is reasonable there should be three equal persons upon earth. The emperor invited these learned divines to a friendly conference, in which they might propose their arguments to the senate; they obeyed the summons, but the prospect of their bodies hanging on the gibbet in the suburb of Galatz, reconciled their companions to the unity of the reign of Constantine. He pardoned his brothers, and their names were still pronounced in the public acclamations: but on the repetition or suspicion of a similar offence, the obnoxious princes were deprived of their titles and noses, in the presence of the catholic bishops who were assembled at Constantinople in the sixth general synod. In the close of his life, Pogonatus was anxious only to establish the right of primogeniture: the hair of his two sons, Justinian and Heraclius, was offered on the shrine of St. Peter,

as a symbol of their spiritual adoption by the pope; but the elder was alone exalted to the rank of Augustus and the assurance of the empire.

After the decease of his father, the inheritance of the Roman world devolved to Justinian II; and the name of a triumphant lawgiver was dishonoured by the vices of a boy, who imitated his namesake only in the expensive luxury of building. His passions were strong; his understanding was feeble; and he was intoxicated with a foolish pride, that his birth had given him the command of millions, of whom the smallest community would not have chosen him for their local magistrate. His favourite ministers were two beings the least susceptible of human sympathy; an eunuch and a monk; to the one he abandoned the palace, to the other the finances; the former corrected the emperor's mother with a scourge, the latter suspended the insolvent tributaries, with their heads downwards, over a slow and smoky fire. Since the days of Commodus and Caracalia, the cruelty of the Roman princes had most commonly been the effect of their fear; but Justinian, who possessed some vigour of character, enjoyed the sufferings, and braved the revenge, of his subjects about ten years, till the measure was full, of his crimes and of their patience. In a dark dungeon, Leontius, a general of reputation, had groined above three years with some of the noblest and most deserving of the patricians: he was suddenly drawn forth to assume the government of Greece; and this promotion of an injured man was a mark of the cen-

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.....

Justinian II.
A. D. 682.
September

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tempt rather than of the confidence of his prince. As he was followed to the port by the kind offices of his friends, Leontius observed with a sigh that he was a victim adorned for sacrifice, and that inevitable death would pursue his footsteps. They ventured to reply, that glory and empire might be the recompense of a generous resolution; that every order of men abhorred the reign of a monster; and that the hands of two hundred thousand patriots expected only the voice of a leader. The night was chosen for their deliverance; and in the first effort of the conspirators, the prefect was slain, and the prisons were forced open: the emissaries of Leontius proclaimed in every street,—“Christians, to St. Sophia!” and the seasonable text of the patriarch, “this is the day of the Lord!” was the prelude of an inflammatory sermon. From the church the people adjourned to the hippodrome: Justinian, in whose cause not a sword had been drawn, was dragged before these tumultuary judges, and their clamours demanded the instant death of the tyrant. But Leontius, who was already clothed with the purple, cast an eye of pity on the prostrate son of his own benefactor and of so many emperors. The life of Justinian was spared; the amputation of his nose, perhaps of his tongue, was imperfectly performed: the happy flexibility of the Greek language could impose the name of Rhinotmetus; and the mutilated tyrant was banished to Chersonæ in Crim-Tartary, a lovely settlement, where corn, wine, and oil, were imported as foreign luxuries.

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XLVIII.H. C. 100,
L. D. 605-
102.

On the edge of the Scythian wilderness; Justinian still cherished the pride of his birth and the hope of his restoration. After three years exile, he received the pleasing intelligence that his injury was avenged by a second revolution, and that Leontius in his turn had been dethroned and mutilated by the rebel Apsimar, who assumed the more respectable name of Tiberius. But the claim of lineal succession was still formidable to a plebeian usurper; and his jealousy was stimulated by the complaints and charges of the Chersonites, who beheld the vices of the tyrant in the spirit of the exile. With a band of followers, attached to his person by common hope or common despair, Justinian fled from the inhospitable shore to the hord of the Chozars, who pitched their tents between the Tanais and Borysthenes. The khan entertained with pity and respect the royal suppliant: Phanagoria, once an opulent city, on the Asiatic side of the lake Mæotis, was assigned for his residence; and every Roman prejudice was stifled in his marriage with the sister of the barbarian, who seems, however, from the name of Theodora, to have received the sacrament of baptism. But the faithless Chozar was soon tempted by the gold of Constantinople; and had not the design been revealed by the conjugal love of Theodora, her husband must have been assassinated, or betrayed into the power of his enemies. After strangling, with his own hands, the two emissaries of the khan, Justinian sent back his wife to her brother, and embarked on the Euxine in search of new and more faithful allies. His vessel



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was assaulted by a violent tempest; and one of his pious companions advised him to deserve the mercy of God by a vow of general forgiveness, if he should be restored to the throne. "Of forgiveness?" replied the intrepid tyrant; "may I perish this instant—may the Almighty overwhelm me in the waves—if I consent to spare a single head of my enemies!" He survived this impious menace, sailed into the mouth of the Danube, trusted his person in the royal village of the Bulgarians, and purchased the aid of Terbelis, a pagan conqueror, by the promise of his daughter and a fair partition of the treasures of the empire. The Bulgarian kingdom extended to the confines of Thrace; and the two princes besieged Constantinople at the head of fifteen thousand horse. Apollinar was dismayed by the sudden and hostile apparition of his rival, whose head had been promised by the Chozar, and of whose evasion he was yet ignorant. After an absence of ten years, the crimes of Justinian were faintly remembered, and the birth and misfortunes of their hereditary sovereign excited the pity of the multitude, ever discontented with the ruling powers; and by the active diligence of his adherents he was introduced into the city and palace of Constantine.

His restoration and death.
A. D. 705–711.

In rewarding his allies and recalling his wife, Justinian displayed some sense of honour and gratitude; and Terbelis retired, after sweeping away an heap of gold coin, which he measured with his Scythian whip. But never was vow more religiously performed than the sacred oath of revenge which he had sworn amidst the storms of the Eux-

ing. The two usurpers, for I must reserve the name of tyrant for the conqueror, were dragged into the hippodrome, the one from his prison, the other from his palace. Before their execution, Leontius and Apsimar were cast prostrate in chains beneath the throne of the emperor: and Justinian, planting a foot on each of their necks, contemplated above an hour the chariot-race, while the inconstant people shouted, in the words of the Psalmist,—“Thou shalt trample on the asp and basilisk, and on the lion and dragon shalt thou set thy foot.” The universal defection which he had once experienced might provoke him to repeat the wish of Caligula, that the Roman people had but one head. Yet I shall presume to observe, that such a wish is unworthy of an ingenious tyrant, since his revenge and cruelty would have been extinguished by a single blow, instead of the slow variety of tortures which Justinian inflicted on the victims of his anger. His pleasures were inexhaustible: neither private virtue nor public service could expiate the guilt of active, or even passive, obedience to an established government; and during the six years of his new reign, he considered the axe, the cord, and the rack, as the only instruments of royalty. But his most implacable hatred was pointed against the Chersonites, who had insulted his exile and violated the laws of hospitality. Their remote situation afforded some means of defence, or at least of escape; and a grievous tax was imposed on Constantinople, to supply the preparations of a fleet and army. “All are guilty, and all must perish,” was the man-

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date of Justinian; and the bloody execution was intrusted to his favourite Stephen, who was recommended by the epithet of the savage. Yet even the savage Stephen imperfectly accomplished the intentions of his sovereign. The slowness of his attack allowed the greater part of the inhabitants to withdraw into the country; and the minister of vengeance contented himself with reducing the youth of both sexes to a state of servitude, with roasting alive seven of the principal citizens, with drowning twenty in the sea, and with reserving forty-two in chains to receive their doom from the mouth of the emperor. In their return, the fleet was driven on the rocky shores of Anatolia; and Justinian applauded the obedience of the Euxine, which had involved so many thousands of his subjects and enemies in a common shipwreck: but the tyrant was still insatiate of blood; and a second expedition was commanded to extirpate the remains of the proscribed colony. In the short interval, the Chersonites had returned to their city, and were prepared to die in arms; the khan of the Chozars had renounced the cause of his odious brother; the exiles of every province were assembled in Tauris; and Bardanes, under the name of Philippicus, was invested with the purple. The imperial troops, unwilling and unable to perpetrate the revenge of Justinian, escaped his displeasure by abjuring his allegiance: the fleet, under their new sovereign, steered back a more auspicious course to the harbours of Sinope and Constantinople; and every tongue was prompt to pronounce, every hand to execute, the death of

the tyrant. Destitute of friends, he was deserted by his barbarian guards; and the stroke of the assassin was praised as an act of patriotism and Roman virtue. His son Tiberius had taken refuge in a church; his aged grandmother guarded the door; and the innocent youth, suspending round his neck the most formidable relics, embraced with one hand the altar, with the other the wood of the true cross. But the popular fury that dares to trample on superstition, is deaf to the cries of humanity; and the race of Heraclius was extinguished after a reign of one hundred years.

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Between the fall of the Heraclian and the rise of the Isaurian dynasty, a short interval of six years is divided into three reigns. Bardanes, or Philippicus, was hailed at Constantinople as an hero who had delivered his country from a tyrant; and he might taste some moments of happiness in the first transports of sincere and universal joy. Justinian had left behind him an ample treasure, the fruit of cruelty and rapine; but this useful fund was soon and idly dissipated by his successor. On the festival of his birth-day, Philippicus entertained the multitude with the games of the hippodrome; from thence he paraded through the streets with a thousand banners and a thousand trumpets; refreshed himself in the baths of Zeuxippus, and, returning to the palace, entertained his nobles with a sumptuous banquet. At the meridian hour he withdrew to his chamber, intoxicated with flattery and wine, and forgetful that his example had made every subject ambitious, and that every ambitious subject was his secret enemy. Some

Philippicus,
A. D. 711,
December.

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XLVIII.Anastasi-
us II.
A. D. 713.
June 4.Theodo-
sius III.
A. D. 716.
January.

bold conspirators introduced themselves in the disorder of the feast; and the slumbering monarch was surprised, bound, blinded, and deposed, before he was sensible of his danger. Yet the traitors were deprived of their reward; and the free voice of the senate and people promoted Artemius from the office of secretary to that of emperor: he assumed the title of Anastasius II. and displayed in a short and troubled reign the virtues both of peace and war. But, after the extinction of the imperial line, the rule of obedience was violated, and every change diffused the seeds of new revolutions. In a mutiny of the fleet, an obscure and reluctant officer of the revenue was forcibly invested with the purple: after some months of a naval war, Anastasius resigned the sceptre; and the conqueror, Theodosius III. submitted in his turn to the superior ascendant of Leo, the general and emperor of the oriental troops. His two predecessors were permitted to embrace the ecclesiastical profession: the restless impatience of Anastasius tempted him to risk and to lose his life in a treasonable enterprise; but the last days of Theodosius were honourable and secure. The single sublime word, "HEALTH," which he inscribed on his tomb, expresses the confidence of philosophy or religion; and the fame of his miracles was long preserved among the people of Ephesus. This convenient shelter of the church might sometimes impose a lesson of clemency; but it may be questioned whether it is for the public interest to diminish the perils of unsuccessful ambition.

I have dwelt on the fall of a tyrant; I shall briefly represent the founder of a new dynasty, who is known to posterity by the invectives of his enemies, and whose public and private life is involved in the ecclesiastical story of the Iconoclasts. Yet in spite of the clamours of superstition, a favourable prejudice for the character of Leo the Isaurian, may be reasonably drawn from the obscurity of his birth, and the duration of his reign.—I. In an age of manly spirit, the prospect of an imperial reward would have kindled every energy of the mind, and produced a crowd of competitors as deserving as they were desirous to reign. Even in the corruption and debility of the modern Greeks, the elevation of a plebeian from the last to the first rank of society, supposes some qualifications above the level of the multitude. He would probably be ignorant and disdainful of speculative science; and, in the pursuit of fortune, he might absolve himself from the obligations of benevolence and justice: but to his character we may ascribe the useful virtues of prudence and fortitude, the knowledge of mankind, and the important art of gaining their confidence and directing their passions. It is agreed that Leo was a native of Isauria; and that *Conon* was his primitive name. The writers, whose awkward satire is praise, describe him as an itinerant pedlar, who drove an ass with some poultry merchandise to the country fairs; and foolishly relate that he met on the road some Jewish fortune-tellers, who promised him the Roman empire, on condition that he should abolish the worship of idols.

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Leo III.
the Isaurian.
A. D. 717.
March 22.

CHAP. A more probable account relates the migration
 XLVIII. of his father from Asia Minor to Thrace, where
 he exercised the lucrative trade of a grazier; and
 he must have acquired considerable wealth, since
 the first introduction of his son was procured by
 a supply of five hundred sheep to the imperial
 camp. His first service was in the guards of
 Justinian, where he soon attracted the notice, and
 by degrees the jealousy, of the tyrant. His va-
 lour and dexterity were conspicuous in the Col-
 chian war: from Anastasius he received the com-
 mand of the Anatolian legions, and by the suf-
 frage of the soldiers he was raised to the empire
 with the general applause of the Roman world.
 H. In this dangerous elevation, Leo III sup-
 ported himself against the envy of his equals,
 the discontent of a powerful faction, and the as-
 saults of his foreign and domestic enemies. The
 catholics, who accuse his religious innovations,
 are obliged to confess that they were undertaken
 with temper and conducted with firmness. Their
 silence respects the wisdom of his administration
 and the purity of his manners. After a reign of
 twenty-four years, he peaceably expired in the
 palace of Constantinople; and the purple which
 he had acquired, was transmitted by the right
 of inheritance to the third generation.

Constantine V.
 Copronymus.
 A. D. 744.
 Tom. 18.

In a long reign of thirty-four years, the son
 and successor of Leo, Constantine V, surnamed
 Copronymus, attacked with less temperate zeal
 the images or idols of the church. Their votaries
 have exhausted the bitterness of religious gall,
 in their portrait of this spotted panther, this an-

tichrist, this flying dragon of the serpent's seed, who surpassed the vices of Hingabalus and Nero. His reign was a long butchery of whatever was most noble, or holy, or innocent, in his empire. In person, the emperor assisted at the execution of his victims, surveyed their agonies, listened to their groans, and indulged, without satiating, his appetite for blood: a plate of noses was accepted as a grateful offering, and his domestics were often scourged or mutilated by the royal hand. His surname was derived from his pollution of his baptismal font. The infant might be excused; but the manly pleasures of Copronymus degraded him below the level of a brute; his lust confounded the eternal distinctions of sex and species; and he seemed to extract some unnatural delight from the objects most offensive to human sense. In his religion, the Iconoclast was an heretic, a Jew, a Mahometan, a pagan, and an atheist; and his belief of an invisible power could be discovered only in his magic rites, human victims, and nocturnal sacrifices to Venus and the demons of antiquity. His life was stained with the most opposite vices, and the ulcers which covered his body, anticipated before his death the sentiment of hell-tortures. Of these accusations, which I have so patiently copied, a part is refuted by its own absurdity; and in the private anecdotes of the life of princes, the lie is more easy as the detection is more difficult. Without adopting the pernicious maxim, that where much is alleged, something must be true, I can however discern, that Constantine V was dissolute and cruel. Calumny

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is more prone to exaggerate than to invent; and her licentious tongue is checked in some measure by the experience of the age and country to which she appeals. Of the bishops and monks, the generals and magistrates, who are said to have suffered under his reign, the numbers are recorded, the names were conspicuous; the execution was public, the mutilation visible and permanent. The catholics hated the person and government of Copronymus; but even their hatred is a proof of their oppression. They dissemble the provocations which might excuse or justify his rigour, but even these provocations must gradually inflame his resentment, and harden his temper in the use or the abuse of despotism. Yet the character of the fifth Constantine was not devoid of merit, nor did his government always deserve the curses or the contempt of the Greeks. From the confession of his enemies, I am informed of the restoration of an ancient aqueduct, of the redemption of two thousand five hundred captives, of the uncommon plenty of the times, and of the new colonies with which he repeopled Constantinople and the Thracian cities. They reluctantly praise his activity and courage; he was on horseback in the field at the head of his legions; and, although the fortune of his arms was various, he triumphed by sea and land, on the Euphrates and the Danube, in civil and barbarian war. Heretical praise must be cast into the scale, to counterbalance the weight of orthodox invective. The Iconoclasts revered the virtues of the prince: forty years after his death,

they still prayed before the tomb of the saint. A miraculous vision was propagated by fanaticism or fraud: and the Christian hero appeared on a milk-white steed, brandishing his lance against the pagans of Bulgaria: "An absurd fable," says the catholic historian, "since Copronymus is chained with the demons in the abyss of hell."

Leo IV, the son of the fifth and the father of the sixth Constantine, was of a feeble constitution both of mind and body, and the principal care of his reign was the settlement of the succession. The association of the young Constantine was urged by the officious zeal of his subjects; and the emperor, conscious of his decay, complied, after a prudent hesitation, with their unanimous wishes. The royal infant, at the age of five years, was crowned with his mother Irene; and the national consent was ratified by every circumstance of pomp and solemnity, that could dazzle the eyes, or bind the conscience, of the Greeks. An oath of fidelity was administered in the palace, the church, and the hippodrome, to the several orders of the state, who adjured the holy names of the son, and mother, of God. "Be witness, O Christ! that we will watch over the safety of Constantine the son of Leo; expose our lives in his service, and bear true allegiance to his person and posterity." They pledged their faith on the wood of the true cross, and the act of their engagement was deposited on the altar of St. Sophia. The first to swear, and the first to violate their oath, were the five sons of Copronymus by a second marriage; and the story of these princes

CHAP.
XIV.

Leo IV.

A. D. 775.

Sept. 11.

CHAP. is singular and tragic. The right of primogeniture excluded them from the throne; the injustice of their elder brother defrauded them of a legacy of about two millions sterling; some vain titles were not deemed a sufficient compensation for wealth and power; and they repeatedly conspired against their nephew, before and after the death of his father. Their first attempt was pardoned; for the second offence they were condemned to the ecclesiastical state: and for the third treason, Nicephorus, the eldest and most guilty, was deprived of his eyes, and his four brothers, Christopher, Nicetas, Anthimeus, and Eudoxas, were punished, as a milder sentence, by the amputation of their tongues. After five years confinement, they escaped to the church of St. Sophia, and displayed a pathetic spectacle to the people. "Countrymen and Christians," cried Nicephorus for himself and his mute brethren, "behold the sons of your emperor, if you can still recognise our features in this miserable state. A life, an imperfect life, is all that the malice of our enemies has spared. It is now threatened, and we now throw ourselves on your compassion." The rising murmur might have produced a revolution, had it not been checked by the presence of a minister, who soothed the unhappy princes with flattery and hope, and gently drew them from the sanctuary to the palace. They were speedily embarked for Greece, and Athens was allotted for the place of their exile. In this calm retreat, and in their helpless condition, Nicephorus and his brothers

were tormented by the thirst of power, and tempted by a Slavonian chief, who offered to break their prison, and to lead them in arms, and in the purple, to the gates of Constantinople. But the Athenian people, ever zealous in the cause of Irene, prevented her justice or cruelty; and the five sons of Copronymus were plunged in eternal darkness and oblivion.

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XXVIII.
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For himself, that emperor had chosen a barbarian wife, the daughter of the khan of the Chozars: but in the marriage of his heir, he preferred an Athenian virgin, an orphan, seventeen years old, whose sole fortune must have consisted in her personal accomplishments. The nuptials of Leo and Irene were celebrated with royal pomp: she soon acquired the love and confidence of a feeble husband, and in his testament he declared the empress guardian of the Roman world, and of their son Constantine VI. who was no more than ten years of age. During his childhood Irene most ably and assiduously discharged in her public administration the duties of a faithful mother; and her zeal in the restoration of images has deserved the name and honours of a saint, which she still occupies in the Greek calendar. But the emperor attained the maturity of youth; the maternal yoke became more grievous; and he listened to the favourites of his own age, who shared his pleasures, and were ambitious of sharing his power. Their reasons convinced him of his right, their praises of his ability, to reign; and he consented to reward the services of Irene by a perpetual banishment to the isle of

Constantine VI.
and Irene,
A. D. 780.
Sept. 8.

Sicily. But her vigilance and penetration easily disconcerted their rash projects; a similar, or more severe punishment was retaliated on themselves and their advisers; and Irene inflicted on the ungrateful prince the chastisement of a boy. After this contest the mother and the son were at the head of two domestic factions; and, instead of mild influence and voluntary obedience, she held in chains a captive and an enemy. The empress was overthrown by the abuse of victory; the oath of fidelity which she exacted to herself alone, was pronounced with reluctant murmurs; and the bold refusal of the Armenian guards encouraged a free and general declaration, that Constantine VI was the lawful emperor of the Romans. In this character he ascended his hereditary throne, and dismissed Irene to a life of solitude and repose. But her haughty spirit condescended to the arts of dissimulation: she flattered the bishops and eunuchs, revived the filial tenderness of the prince; regained his confidence, and betrayed his credulity. The character of Constantine was not destitute of sense or spirit; but his education had been studiously neglected; and his ambitious mother exposed to the public censure the vices which she had nourished, and the actions which she had secretly advised: his divorce and second marriage offended the prejudices of the clergy, and by his imprudent rigour he forfeited the attachment of the Armenian guards. A powerful conspiracy was formed for the restoration of Irene; and the secret, though widely diffused, was faithfully kept above eight months, till the emperor, suspicious

of his danger, escaped from Constantinople, with the design of appealing to the provinces and armies. By this hasty flight, the empress was left on the brink of the precipice; yet before she implored the mercy of her son, Irene addressed a private epistle to the friends whom she had placed about his person, with a menace, that unless they accomplished, she would reveal, their treason. Their fear rendered them intrepid; they seized the emperor on the Asiatic shore, and he was transported to the porphyry apartment of the palace, where he had first seen the light. In the mind of Irene, ambition had stifled every sentiment of humanity and nature; and it was decreed in her bloody council, that Constantine should be rendered incapable of the throne: her emissaries assaulted the sleeping prince, and stabbed their daggers with such violence and precipitation into his eyes, as if they meant to execute a mortal sentence. An ambiguous passage of Theophanes persuaded the annalist of the church that death was the immediate consequence of this barbarous execution. The catholics have been deceived or subdued by the authority of Baronius; and protestant zeal has re-echoed the words of a cardinal, desirous, at it should seem, to favour the patroness of images. Yet the blind son of Irene survived many years, oppressed by the court and forgotten by the world: the Isaurian dynasty was silently extinguished; and the memory of Constantine was recalled only by the nuptials of his daughter Euphrosyne with the emperor Michael II.

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XLVIII.

Irre-
A. D. 795,
August 12.

The most bigotted orthodoxy has justly execrated the unnatural mother, who may not easily be paralleled in the history of crimes. To her bloody deed, superstition has attributed a subsequent darkness of seventeen days; during which many vessels in mid-day were driven from their course, as if the sun, a globe of fire so vast and so remote, could sympathise with the atoms of a revolving planet. On earth, the crime of Irene was left five years unpunished; her reign was crowned with external splendour; and if she could silence the voice of conscience, she neither heard nor regarded the reproaches of mankind. The Roman world bowed to the government of a female; and as she moved through the streets of Constantinople, the reins of four milk-white steeds were held by as many patricians, who marched on foot before the golden chariot of their queen. But these patricians were for the most part eunuchs; and their black ingratitude justified, on this occasion, the popular hatred and contempt. Raised, enriched, intrusted with the first dignities of the empire, they basely conspired against their benefactress: the great treasurer Nicephorus was secretly invested with the purple; her successor was introduced into the palace, and crowned at St. Sophia by the venal patriarch. In their first interview, she recapitulated with dignity the revolutions of her life, gently accused the perfidy of Nicephorus, insinuated that he owed his life to her unsuspecting clemency, and, for the throne and treasures which she resigned, solicited a decent

and honourable retreat. His avarice refused this modest compensation; and, in her exile of the isle of Lesbos, the empress earned a scanty subsistence by the labours of her distaff.

Many tyrants have reigned undoubtedly more criminal than Nicephorus, but none perhaps have more deeply incurred the universal abhorrence of their people. His character was stained with the three odious vices of hypocrisy, ingratitude, and avarice; his want of virtue was not redeemed by any superior talents, nor his want of talents, by any pleasing qualifications. Unskilful and unfortunate in war, Nicephorus was vanquished by the Saracens, and slain by the Bulgarians; and the advantage of his death overbalanced, in the public opinion, the destruction of a Roman army. His son and heir Stauracius escaped from the field with a mortal wound: yet six months of an expiring life were sufficient to refute his indecent, though popular declaration, that he would in all things avoid the example of his father. On the near prospect of his decease, Michael, the great master of the palace, and the husband of his sister Procopis, was named by every person of the palace and city, except by his envious brother. Tenacious of a sceptre now falling from his hand, he conspired against the life of his successor, and cherished the idea of changing to a democracy the Roman empire. But these rash projects served only to inflame the zeal of the people and to remove the scruples of the candidate: Michael I accepted the purple, and before he sunk into the

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Nicephorus I,
A. D. 802,
October 21.

Stauracius,
A. D. 811,
July 25.

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Michael T.
Huangshu,
A. D. 811,
October 2.

grate, the son of Nicephorus implored the clemency of his new sovereign. Had Michael in an age of peace ascended an hereditary throne, he might have reigned and died the father of his people: but his mild virtues were adapted to the shade of private life, nor was he capable of controlling the ambition of his equals, or of resisting the arms of the victorious Bulgarians. While his want of ability and success exposed him to the contempt of the soldiers, the masculine spirit of his wife Procopia awakened their indignation. Even the Greeks of the ninth century were provoked by the insolence of a female, who, in the front of the standards, presumed to direct their discipline and animate their valour; and their licentious clamours advised the new Semiramis to reverence the majesty of a Roman camp. After an unsuccessful campaign, the emperor left, in their winter-quarters of Thrace, a disaffected army under the command of his enemies; and their artful eloquence persuaded the soldiers to break the dominion of the eunuchs, to degrade the husband of Procopia, and to assert the right of a military election. They marched towards the capital: yet the clergy, the senate, and the people of Constantinople, adhered to the cause of Michael; and the troops and treasures of Asia might have protracted the mischiefs of civil war. But his humanity (by the ambitious, it will be termed his weakness) protested, that not a drop of Christian blood should be shed in his quarrel, and his messengers presented the conquerors with the keys of the city and the palace. They were

disarmed by his innocence and submission: his life and his eyes were spared; and the imperial monk enjoyed the comforts of solitude and religion above thirty-two years after he had been stripped of the purple and separated from his wife.

A rebel, in the time of Nicephorus, the famous and unfortunate Bardanes, had once the curiosity to consult an Asiatic prophet, who, after prognosticating his fall, announced the fortunes of his three principal officers, Leo the Armenian, Michael the Phrygian, and Thomas the Cappadocian, the successive reigns of the two former, the fruitless and fatal enterprize of the third. This prediction was verified, or rather was produced, by the event. Ten years afterwards, when the Thracian camp rejected the husband of Procopia, the crown was presented to the same Leo, the first in military rank and the secret author of the mutiny. As he affected to hesitate,—“With this sword,” said his companion Michael, “I will open the gates of Constantinople to your imperial sway: or instantly plunge it into your bosom, if you obstinately resist the just desires of your fellow-soldiers.” The compliance of the Armenian was rewarded with the empire, and he reigned seven years and an half under the name of Leo V. Educated in a camp, and ignorant both of laws and letters, he introduced into his civil government the rigour and even cruelty of military discipline: but if his severity was sometimes dangerous to the innocent, it was always formidable to the guilty. His religious inconstancy was taxed

Leo V, the
Armenian,
A. D. 813,
July 11.

by the epithet of Chameleon, but the catholics have acknowledged by the voice of a saint and confessors, that the life of the Iconoclast was useful to the republic. The zeal of his companion Michael was repaid with riches, honours, and military command; and his subordinate talents were beneficially employed in the public service. Yet the Phrygian was dissatisfied at receiving as a favour a scanty portion of the imperial prize which he had bestowed on his equal; and his discontent, which sometimes evaporated in a hasty discourse, at length assumed a more threatening and hostile aspect against a prince whom he represented as a cruel tyrant. That tyrant, however, repeatedly detected, warned, and dismissed the old companion of his arms, till fear and resentment prevailed over gratitude; and Michael, after a scrutiny into his actions and designs, was convicted of treason, and sentenced to be burnt alive in the furnace of the private baths. The devout humanity of the empress Theophano was fatal to her husband and family. A solemn day, the twenty-fifth of December, had been fixed for the execution: she urged, that the anniversary of the Saviour's birth would be profaned by this inhuman spectacle, and Leo consented with reluctance to a decent respite. But on the vigil of the feast, his sleepless anxiety prompted him to visit at the dead of night the chamber in which his enemy was confined: he beheld him released from his chain, and stretched on his gaoler's bed in a profound slumber; Leo was alarmed at these signs of security and intelligence; but though

he retired with silent steps, his entrance and departure were noticed by a slave who lay concealed in a corner of the prison. Under the pretence of requesting the spiritual aid of a confessor, Michael informed the conspirators, that their lives depended on his discretion, and that a few hours were left to assure their own safety, by the deliverance of their friend and country. On the great festivals, a chosen band of priests and chanters was admitted into the palace by a private gate to sing matins in the chapel; and Leo, who regulated with the same strictness the discipline of the choir and of the camp, was seldom absent from those early devotions. In the ecclesiastical habit, but with swords under their robes, the conspirators mingled with the procession, lurked in the angles of the chapel, and expected, as the signal of murder, the intonation of the first psalm by the emperor himself. The imperfect light, and the uniformity of dress, might have favoured his escape, while their assault was pointed against an harmless priest; but they soon discovered their mistake, and encompassed on all sides the royal victim. Without a weapon and without a friend, he grasped a weighty cross, and stood at bay against the hunters of his life; but as he asked for mercy,—“This is the hour, not of mercy, but of vengeance,” was the inexorable reply. The stroke of a well-aimed sword separated from his body the right arm and the cross, and Leo the Armenian was slain at the foot of the altar.

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Michael II,
the Stammerer,
A. D. 820,
Dec. 25.

A memorable reverse of fortune was displayed in Michael II. who, from a defect in his speech, was surnamed the Stammerer. He was snatched from the fiery furnace to the sovereignty of an empire; and as in the tumult a smith could not readily be found, the feters remained on his legs several hours after he was seated on the throne of the Cæsars. The royal blood which had been the price of his elevation, was unprofitably spent: in the purple he retained the ignoble vices of his origin; and Michael lost his provinces with as supine indifference as if they had been the inheritance of his fathers. His title was disputed by Thomas, the last of the military triumvirate, who transported into Europe four-score thousand barbarians from the banks of the Tigris and the shores of the Caspian. He formed the siege of Constantinople; but the capital was defended with spiritual and carnal weapons; a Bulgarian king assaulted the camp of the Orientals, and Thomas had the misfortune, or the weakness, to fall alive into the power of the conqueror. The hands and feet of the rebel were amputated; he was placed on an ass, and, amidst the insults of the people, was led through the streets, which he sprinkled with his blood. The depravation of manners, as savage as they were corrupt, is marked by the presence of the emperor himself. Deaf to the lamentations of a fellow-soldier, he incessantly pressed the discovery of more accomplices, till his curiosity was checked by the question of an honest or guilty minister,—

"Would you give credit to an enemy, against
 "the most faithful of your friends?" After the
 death of his first wife, the emperor, at the request
 of the senate, drew from her monastery Euphrosyne, the daughter of Constantine VI.
 Her august birth might justify a stipulation in
 the marriage-contract, that her children should
 equally share the empire with their elder brother.
 But the nuptials of Michael and Euphrosyne were barren; and she was content with the
 title of mother of Theophilus, his son and successor.

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The character of Theophilus is a rare example
 in which religious zeal has allowed, and perhaps
 magnified, the virtues of an heretic and a persecutor.
 His valour was often felt by the enemies, and his justice by the subjects, of the monarchy;
 but the valour of Theophilus was rash and fruitless, and his justice arbitrary and cruel. He displayed
 the banner of the cross against the Saracens; but his five expeditions were concluded by a signal
 overthrow: Amorium, the native city of his ancestors, was levelled with the ground, and from
 his military toils, he derived only the surname of the Unfortunate. The wisdom of a sovereign
 is comprized in the institution of laws and the choice of magistrates, and while he seems without
 action, his civil government revolves round his centre with the silence and order of the planetary system. But the justice of Theophilus
 was fashioned on the model of the oriental despots, who, in personal and irregular acts of authority, consult the reason or passion of the mo-

Theophilus, A. D.
 829, October 3.

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ment, without measuring the sentence by the law or the penalty by the offence. A poor woman threw herself at the emperor's feet to complain of a powerful neighbour, the brother of the empress, who had raised his palace-wall to such an inconvenient height, that her humble dwelling was excluded from light and air! On the proof of the fact, instead of granting, like an ordinary judge, sufficient or ample damages to the plaintiff, the sovereign adjudged to her use and benefit the palace and the ground. Nor was Theophilus content with this extravagant satisfaction: his zeal converted a civil trespass into a criminal act; and the unfortunate patrician was stripped and scourged in the public place of Constantinople. For some venial offences, some defect of equity or vigilance, the principal ministers, a prefect, a quaestor, a captain of the guards, were banished or mutilated, or scalded with boiling pitch, or burnt alive in the hippodrome; and as these dreadful examples might be the effects of error or caprice, they must have alienated from his service the best and wisest of the citizens. But the pride of the monarch was flattered in the exercise of power, or, as he thought, of virtue; and the people, safe in their obscurity, applauded the danger and debasement of their superiors. This extraordinary rigour was justified, in some measure, by its salutary consequences: since, after a scrutiny of seventeen days, not a complaint or abuse could be found in the court or city; and it might be alleged that the Greeks could be ruled only with a rod of iron, and that the public interest is the motive and

law of the supreme judge. Yet in the crime, or the suspicion, of treason, that judge is of all others the most credulous and partial. Theophilus might inflict a tardy vengeance on the assassins of Leo and the saviours of his father; but he enjoyed the fruits of their crime; and his jealous tyranny sacrificed a brother and a prince to the future safety of his life. A Persian of the race of the Sassanides died in poverty and exile at Constantinople, leaving an only son, the issue of a plebeian marriage. At the age of twelve years, the royal birth of Theophobus was revealed, and his merit was not unworthy of his birth. He was educated in the Byzantine palace, a Christian and a soldier; advanced with rapid steps in the career of fortune and glory; received the hand of the emperor's sister; and was promoted to the command of thirty thousand Persians, who, like his father, had fled from the Mahometan conquerors. These troops, doubly infected with mercenary and fanatic vices, were desirous of revolting against their benefactor, and erecting the standard of their native king: but the loyal Theophobus rejected their offers, disconcerted their schemes, and escaped from their hands to the camp or palace of his royal brother. A generous confidence might have secured a faithful and able guardian for his wife and his infant son, to whom Theophilus, in the flower of his age, was compelled to leave the inheritance of the empire. But his jealousy was exasperated by envy and disease: he feared the dangerous virtues which might either support or oppress their infancy and weakness; and the dying emperor demanded the head

CHAP. of the Persian prince. With savage delight, he
 XLVIII. recognised the familiar features of his brother:
 "Thou art no longer Theophilus," he said:
 and sinking on his couch, he added, with a
 faltering voice, "Soon, too soon, I shall be no
 "more Theophilus!"

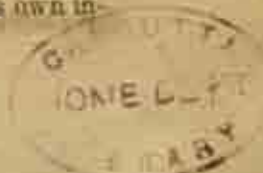
The Russians, who have borrowed from the Greeks the greatest part of their civil and ecclesiastical policy, preserved, till the last century, a singular institution in the marriage of the czar. They collected, not the virgins of every rank and of every province, a vain and romantic idea, but the daughters of the principal nobles, who awaited in the palace the choice of their sovereign. It is affirmed, that a similar method was adopted in the nuptials of Theophilus. With a golden apple in his hand, he slowly walked between two lines of contending beauties: his eye was detained by the charms of Icasia, and, in the awkwardness of a first declaration, the prince could only observe, that, in this world, women had been the cause of much evil: "And surely, sir," she pertly replied, "they have likewise been the occasion of much good." This affectation of unseasonable wit displeased the imperial lover: he turned aside in disgust; Icasia concealed her mortification in a convent; and the modest silence of Theodora was rewarded with the golden apple. She deserved the love, but did not escape the severity, of her lord. From the palace garden he beheld a vessel deeply laden, and steering into the port: on the discovery that the precious cargo of Syrian luxury was the property of his wife, he condemned the ship to the flames, with a sharp

reproach, that her avarice had degraded the character of an empress into that of a merchant. Yet his last choice intrusted her with the guardianship of the empire and her son Michael, who was left an orphan in the fifth year of his age. The restoration of images, and the final extirpation of the Iconoclasts, has endeared her name to the devotion of the Greeks; but in the fervour of religious zeal, Theodora entertained a grateful regard for the memory and salvation of her husband. After thirteen years of a prudent and frugal administration, she perceived the decline of her influence; but the second Irene imitated only the virtues of her predecessor. Instead of conspiring against the life or government of her son, she retired, without a struggle, though not without a murmur, to the solitude of private life, deploring the ingratitude, the vices, and the inevitable ruin, of the worthless youth.

Among the successors of Nero and Elagabalus, we have not hitherto found the imitation of their vices, the character of a Roman prince who considered pleasure as the object of life, and virtue as the enemy of pleasure. Whatever might have been the maternal care of Theodora in the education of Michael III, her unfortunate son was a king before he was a man. If the ambitious mother laboured to check the progress of reason, she could not cool the ebullition of passion; and her selfish policy was justly repaid by the contempt and ingratitude of the headstrong youth. At the age of eighteen, he rejected her authority, without feeling his own in-

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Michael
III.
A. D. 842,
January
79.



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capacity to govern the empire and himself. With Theodora, all gravity and wisdom retired from the court: their place was supplied by the alternate dominion of vice and folly; and it was impossible, without forfeiting the public esteem, to acquire or preserve the favour of the emperor. The millions of gold and silver which had been accumulated for the service of the state, were lavished on the vilest of men, who flattered his passions and shared his pleasures; and in a reign of thirteen years, the richest of sovereigns was compelled to strip the palace and the churches of their precious furniture. Like Nero, he delighted in the amusements of the theatre, and sighed to be surpassed in the accomplishments in which he should have blushed to excel. Yet the studies of Nero in music and poetry, betrayed some symptoms of a liberal taste; the more ignoble arts of the son of Theophilus were confined to the chariot-race of the hippodrome. The four factions which had agitated the peace, still amused the idleness of the capital: for himself, the emperor assumed the blue livery; the three rival colours were distributed to his favourites, and in the vile though eager contention he forgot the dignity of his person and the safety of his dominions. He silenced the messenger of an invasion, who presumed to divert his attention in the most critical moment of the race; and by his command, the importunate beacons were extinguished, that too frequently spread the alarm from Tarsus to Constantinople. The most skillful charioteers obtained the first place in his con-

fulence and esteem; their merit was profusely rewarded; the emperor feasted in their houses, and presented their children at the baptismal font; and while he applauded his own popularity, he affected to blame the cold and stately reserve of his predecessors. The unnatural lusts which had degraded even the manhood of Nero, were banished from the world; yet the strength of Michael was consumed by the indulgence of love and intemperance. In his midnight revels, when his passions were inflamed by wine, he was provoked to issue the most sanguinary commands; and if any feelings of humanity were left, he was reduced, with the return of sense, to approve the salutary disobedience of his servants. But the most extraordinary feature in the character of Michael, is the profane mockery of the religion of his country. The superstition of the Greeks might indeed excite the smile of a philosopher: but his smile would have been rational and temperate, and he must have condemned the ignorant folly of a youth who insulted the objects of public veneration. A buffoon of the court was invested in the robes of the patriarch; the twelve metropolitans, among whom the emperor was ranked, assumed their ecclesiastical garments: they used or abused the sacred vessels of the altar; and in their bacchanalian feasts, the holy communion was administered in a nauseous compound of vinegar and mustard. Nor were these impious spectacles concealed from the eyes of the city. On the day of a solemn festival, the emperor, with his bishops or buffoons, rode on asses through the

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streets, encountered the true patriarch at the head of his clergy; and by their licentious shouts and obscene gestures, disordered the gravity of the Christian procession. The devotion of Michael appeared only in some offence to reason or piety: he received his theatrical crowns from the statue of the Virgin; and an imperial tomb was violated for the sake of burning the bones of Constantine the Iconoclast. By this extravagant conduct, the son of Theophilus became as contemptible as he was odious: every citizen was impatient for the deliverance of his country; and even the favourites of the moment were apprehensive that a caprice might snatch away what a caprice had bestowed. In the thirtieth year of his age, and in the hour of intoxication and sleep, Michael III. was murdered in his chamber by the founder of a new dynasty, whom the emperor had raised to an equality of rank and power.

Basil I.
the Macedonian,
A. D. 867,
Sept. 24.

The genealogy of Basil the Macedonian (if it be not the spurious offspring of pride and flattery) exhibits a genuine picture of the revolution of the most illustrious families. The Arsacides, the rivals of Rome, possessed the sceptre of the East near four hundred years: a younger branch of these Parthian kings continued to reign in Armenia; and their royal descendants survived the partition and servitude of that ancient monarchy. Two of these, Artabanus and Chlienes, escaped or retired to the court of Leo I; his bounty seated them in a safe and hospitable exile, in the province of Macedonia; Adrianople was their final settlement. During several generations they maintained

the dignity of their birth; and their Roman patriotism rejected the tempting offers of the Persian and Arabian powers, who recalled them to their native country. But their splendour was insensibly clouded by time and poverty; and the father of Basil was reduced to a small farm, which he cultivated with his own hands: yet he scorned to disgrace the blood of the Arsacides by a plebeian alliance: his wife, a widow of Adrianople, was pleased to count among her ancestors, the great Constantine: and their royal infant was connected by some dark affinity of lineage or country with the Macedonian Alexander. No sooner was he born, than the cradle of Basil, his family, and his city, were swept away by an inundation of the Bulgarians: he was educated a slave in a foreign land; and in this severe discipline, he acquired the hardness of body and flexibility of mind which promoted his future elevation. In the age of youth or manhood he shared the deliverance of the Roman captives, who generously broke their fetters, marched through Bulgaria to the shores of the Euxine, defeated two armies of barbarians, embarked in the ships which had been stationed for their reception, and returned to Constantinople, from whence they were distributed to their respective homes. But the freedom of Basil was naked and destitute: his farm was ruined by the calamities of war: after his father's death, his manual labour, or service, could no longer support a family of orphans; and he resolved to seek a more conspicuous theatre, in which every virtue and every vice may lead to the paths

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of greatness. The first night of his arrival at Constantinople, without friends or money, the weary pilgrim slept on the steps of the church of St. Dismas: he was fed by the casual hospitality of a monk; and was introduced to the service of a cousin and namesake of the emperor Theophilus; who, though himself of a diminutive person, was always followed by a train of tall and handsome domestics. Basil attended his patron to the government of Peloponnesus; eclipsed, by his personal merit, the birth and dignity of Theophilus, and formed an useful connection with a wealthy and charitable matron of Patras. Her spiritual or carnal love embraced the young adventurer, whom she adopted as her son. Danielis presented him with thirty slaves; and the produce of her bounty was expended in the support of his brothers, and the purchase of some large estates in Macedonia. His gratitude or ambition still attached him to the service of Theophilus; and a lucky accident recommended him to the notice of the court. A famous wrestler, in the train of the Bulgarian ambassadors, had defied, at the royal banquet, the boldest and most robust of the Greeks. The strength of Basil was praised; he accepted the challenge; and the barbarian champion was overthrown at the first onset. A beautiful but vicious horse was condemned to be hamstringed: it was subdued by the dexterity and courage of the servant of Theophilus; and his conqueror was promoted to an honourable rank in the imperial stables. But it was impossible to obtain the confidence of Michael, without

complying with his vices; and his new favourite, the great chamberlain of the palace, was raised and supported by a disgraceful marriage with a royal concubine, and the dishonour of his sister, who succeeded to her place. The public administration had been abandoned to the Cæsar Bardas, the brother and enemy of Theodora; but the arts of female influence persuaded Michael to hate and to fear his uncle: he was drawn from Constantinople, under the pretext of a Cretan expedition, and stabbed in the tent of audience, by the sword of the chamberlain, and in the presence of the emperor. About a month after this execution, Basil was invested with the title of Augustus and the government of the empire. He supported this unequal association till his influence was fortified by popular esteem. His life was endangered by the caprice of the emperor; and his dignity was profaned by a second colleague, who had rowed in the galleys. Yet the murder of his benefactor must be condemned as an act of ingratitude and treason; and the churches which he dedicated to the name of St. Michael, were a poor and puerile expiation of his guilt.

The different ages of Basil I, may be compared with those of Augustus. The situation of the Greek did not allow him in his earliest youth to lead an army against his country, or to proscribe the noblest of her sons; but his aspiring genius stooped to the arts of a slave; he dissembled his ambition and even his virtues, and grasped, with the bloody hand of an assassin, the

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empire which he ruled with the wisdom and tenderness of a parent. A private citizen may feel his interest repugnant to his duty; but it must be from a deficiency of sense or courage, that an absolute monarch can separate his happiness from his glory, or his glory from the public welfare. The life or panegyric of Basil has indeed been composed and published under the long reign of his descendants; but even their stability on the throne may be justly ascribed to the superior merit of their ancestor. In his character, his grandson Constantine has attempted to delineate a perfect image of royalty: but that feeble prince, unless he had copied a real model, could not easily have soared so high above the level of his own conduct or conceptions. But the most solid praise of Basil is drawn from the comparison of a ruined and a flourishing monarchy, that which he wrested from the dissolute Michael, and that which he bequeathed to the Macedonian dynasty. The evils which had been sanctified by time and example, were corrected by his master-hand; and he revived, if not the national spirit, at least the order and majesty of the Roman empire. His application was indefatigable, his temper cool, his understanding vigorous and decisive; and in his practice he observed that rare and salutary moderation, which pursues each virtue, at an equal distance between the opposite vices. His military service had been confined to the palace: nor was the emperor endowed with the spirit or the talents of a warrior. Yet under his reign the Roman arms were again formidable to the bar-

barians. As soon as he had formed a new army by discipline and exercise, he appeared in person on the banks of the Euphrates, curbed the pride of the Saracens, and suppressed the dangerous though just revolt of the Manichæans. His indignation against a rebel who had long eluded his pursuit, provoked him to wish and to pray, that, by the grace of God, he might drive three arrows into the head of Chrysochir. That odious head, which had been obtained by treason rather than by valour, was suspended from a tree, and thrice exposed to the dexterity of the imperial archer: a base revenge against the dead, more worthy of the times, than of the character of Basil. But his principal merit was in the civil administration of the finances and of the laws. To replenish an exhausted treasury, it was proposed to resume the lavish and ill-placed gifts of his predecessor: his prudence abated one moiety of the restitution; and a sum of twelve hundred thousand pounds was instantly procured to answer the most pressing demands, and to allow some space for the mature operations of economy. Among the various schemes for the improvement of the revenue, a new mode was suggested of capitation, or tribute, which would have too much depended on the arbitrary discretion of the assessors. A sufficient list of honest and able agents was instantly produced by the minister; but on the more careful scrutiny of Basil himself, only two could be found, who might be safely intrusted with such dangerous powers; and they justified his esteem by declining his confidence. But the serious and suc-

CHÆ. essential diligence of the emperor established by
 NIVIII. ~~decrees~~ an equitable balance of property and pay-
 ment, of receipt and expenditure: a peculiar fund
 was appropriated to each service; and a public
 method secured the interest of the prince and the
 property of the people. After reforming the
 luxury, he assigned two patrimonial estates to sup-
 ply the decent plenty, of the imperial table: the
 contributions of the subject were reserved for his
 defence; and the residue was employed in the em-
 bellishment of the capital and provinces. A taste
 for building, however costly, may deserve some
 praise and much excuse; from thence industry is
 fed, art is encouraged, and some object is at-
 tained of public emolument or pleasure: the use
 of a road, an aqueduct, or an hospital, is obvious
 and solid; and the hundred churches that arose
 by the command of Basil, were consecrated to the
 devotion of the age. In the character of a judge,
 he was assiduous and impartial; desirous to save,
 but not afraid to strike: the oppressors of the
 people were severely chastised: but his personal
 foes, whom it might be unsafe to pardon, were
 condemned, after the loss of their eyes, to a life
 of solitude and repentance. The change of lan-
 guage and manners demanded a revision of the
 obsolete jurisprudence of Justinian: the volumi-
 nous body of his institutes, pandects, code, and
 novels, was digested under forty titles, in the
 Greek idiom; and the *Basilics*, which were im-
 proved and completed by his son and grandson,
 must be referred to the original genius of the
 founder of their race. This glorious reign was

terminated by an accident in the chase. A furious stag entangled his horns in the belt of Basil, and raised him from his horse: he was rescued by an attendant, who cut the belt and slew the animal; but the fall, or the fever, exhausted the strength of the aged monarch, and he expired in the palace, amidst the tears of his family and people. If he struck off the head of the faithful servant, for presuming to draw his sword against his sovereign; the pride of despotism, which had lain dormant in his life, revived in the last moments of despair, when he no longer wanted or valued the opinion of mankind.

Of the four sons of the emperor, Constantine died before his father, whose grief and credulity were amused by a flattering impostor and a vain apparition. Stephen, the youngest, was content with the honours of a patriarch and a saint; both Leo and Alexander were alike invested with the purple, but the powers of government were solely exercised by the elder brother. The name of Leo VI has been dignified with the title of *philosopher*; and the union of the prince and the sage, of the active and speculative virtues, would indeed constitute the perfection of human nature. But the claims of Leo are far short of this ideal excellence. Did he reduce his passions and appetites under the dominion of reason? His life was spent in the pomp of the palace, in the society of his wives and concubines; and even the clemency which he showed, and the peace which he strove to preserve, must be imputed to the softness and indolence of his character. Did he

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Leo VI.
the philosopher.
A. D. 889.
March 1.

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subdue his prejudices, and those of his subjects? His mind was tinged with the most puerile superstition; the influence of the clergy, and the errors of the people, were consecrated by his laws; and the oracles of Leo, which reveal in prophetic style, the fates of the empire, are founded on the arts of astrology and divination. If we still inquire the reason of his sage appellation, it can only be replied, that the son of Basil was less ignorant than the greater part of his contemporaries in church and state; that his education had been directed by the learned Photius; and that several books of profane and ecclesiastical science were composed by the pen, or in the name, of the imperial philosopher. But the reputation of his philosophy and religion was overthrown by a domestic vice, the repetition of his nuptials. The primitive ideas of the merit and holiness of celibacy, were preached by the monks and entertained by the Greeks. Marriage was allowed as a necessary means for the propagation of mankind; after the death of either party, the survivor might satisfy, by a *second* union, the weakness or the strength of the flesh: but a *third* marriage was censured as a state of legal fornication; and a *fourth* was a sin or scandal as yet unknown to the Christians of the East. In the beginning of his reign, Leo himself had abolished the state of concubines, and condemned, without annulling, third marriages; but his patriotism and love soon compelled him to violate his own laws, and to incur the penance, which in a similar case he had imposed on his subjects. In his three first alliances, his nuptial

bed was unfruitful: the emperor required a female companion, and the empire a legitimate heir. The beautiful Zoe was introduced into the palace as a concubine; and after a trial of her fecundity, and the birth of Constantine, her lover declared his intention of legitimating the mother and the child, by the celebration of his fourth nuptials. But the patriarch Nicholas refused his blessing: the imperial baptism of the young prince was obtained by a promise of separation; and the contumacious husband of Zoe was excluded from the communion of the faithful. Neither the fear of exile, nor the desertion of his brethren, nor the authority of the Latin church, nor the danger of failure or doubt in the succession to the empire, could bend the spirit of the inflexible monk. After the death of Leo, he was recalled from exile to the civil and ecclesiastical administration; and the edict of union which was promulgated in the name of Constantine, condemned the future scandal of fourth marriages, and left a tacit imputation on his own birth.

In the Greek language *purple* and *porphyry* are the same word: and as the colours of nature are invariable, we may learn, that a dark deep red was the Tyrian dye which stained the purple of the ancients. An apartment of the Byzantine palace was lined with porphyry: it was reserved for the use of the pregnant empresses; and the royal birth of their children was expressed by the appellation of *porphyrogenite*, or born in the purple. Several of the Roman princes had been blessed

Alexander,  
Constantine VII,  
Porphyrogenitus,  
A. D. 911,  
May 11.

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with an heir; but this peculiar surname was first applied to Constantine VII. His life and titular reign were of equal duration: but of fifty-four years, six had elapsed before his father's death; and the son of Leo was ever the voluntary or reluctant subject of those who oppressed his weakness or abused his confidence. His uncle Alexander, who had long been invested with the title of Augustus, was the first colleague and governor of the young prince: but in a rapid career of vice and folly, the brother of Leo already emulated the reputation of Michael: and when he was extinguished by a timely death, he entertained a project of castrating his nephew, and leaving the empire to a worthless favourite. The succeeding years of the minority of Constantine were occupied by his mother Zoe, and a succession of council of seven regents, who pursued their interest, gratified their passions, abandoned the republic, supplanted each other, and finally vanished in the presence of a soldier. From an obscure origin, Romanus Lecapenus had raised himself to the command of the naval armies; and in the anarchy of the times, had deserved, or at least had obtained, the national esteem. With a victorious and affectionate fleet, he sailed from the mouth of the Danube into the harbour of Constantinople, and was hailed as the deliverer of the people, and the guardian of the prince. His supreme office was at first defined by the new appellation of father of the emperor; but Romanus soon disclaimed the subordinate powers of a minister, and assumed, with the titles of Cæsar and Augustus, the full

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Chris-  
topher, Ste-  
phen, and  
Constantine VIII.

independence of royalty, which he held near five and twenty years. His three sons, Christopher, Stephen, and Constantine, were successively adorned with the same honours, and the lawful emperor was degraded from the first to the fifth rank in this college of princes. Yet, in the preservation of his life and crown, he might still applaud his own fortune and the clemency of the usurper. The examples of ancient and modern history would have excused the ambition of Romanus; the powers and the laws of the empire were in his hand; the spurious birth of Constantine would have justified his exclusion; and the grave or the monastery was open to receive the son of the concubine. But Lecapenus does not appear to have possessed either the virtues or the vices of a tyrant. The spirit and activity of his private life, dissolved away in the sunshine of the throne; and in his licentious pleasures, he forgot the safety both of the republic and of his family. Of a mild and religious character, he respected the sanctity of oaths, the innocence of the youth, the memory of his parents, and the attachment of the people. The studious temper and retirement of Constantine, disarmed the jealousy of power: his books and music, his pen and his pencil, were a constant source of amusement: and if he could improve a scanty allowance by the sale of his pictures, if their price was not enhanced by the name of the artist, he was endowed with a personal talent, which few princes could employ in the hour of adversity.

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Constantine VII.  
A. D. 945,  
Jan. 27.

The fall of Romanus was occasioned by his own vices and those of his children. After the decease of Christopher, his eldest son, the two surviving brothers quarrelled with each other, and conspired against their father.\* At the hour of noon, when all strangers were regularly excluded from the palace, they entered his apartment with an armed force, and conveyed him, in the habit of a monk, to a small island in the Propontis, which was peopled by a religious community. The rumour of this domestic revolution excited a tumult in the city; but Porphyrogenitus alone, the true and lawful emperor, was the object of the public care; and the sons of Lecapenus were taught, by tardy experience, that they had achieved a guilty and perilous enterprise for the benefit of their rival. Their sister Helena, the wife of Constantine, revealed, or supposed, their treacherous design of assassinating her husband at the royal banquet. His loyal adherents were alarmed; and the two usurpers were prevented, seized, degraded from the purple, and embarked for the same island and monastery where their father had been so lately confined. Old Romanus met them on the beach with a sarcastic smile, and, after a just reproach of their folly and ingratitude, presented his imperial colleagues with an equal share of his water and vegetable diet. In the fortieth year of his reign, Constantine VII obtained the possession of the eastern world, which he ruled, or seemed to rule, near fifteen years. But he was devoid of that energy of character which could emerge into a



life of action and glory; and the studies which had amused and dignified his leisure, were incompatible with the serious duties of a sovereign. The emperor neglected the practice, to instruct his son Romanus in the theory, of government; while he indulged the habits of intemperance and sloth, he dropt the reins of the administration into the hands of Helena his wife; and, in the shifting scene of her favour and caprice, each minister was regretted in the promotion of a more worthless successor. Yet the birth and misfortunes of Constantine had endeared him to the Greeks; they excused his failings; they respected his learning, his innocence, and charity, his love of justice; and the ceremony of his funeral was mourned with the unfeigned tears of his subjects. The body, according to ancient custom, lay in state in the vestibule of the palace; and the civil and military officers, the patricians, the senate, and the clergy, approached in due order to adore and kiss the inanimate corpse of their sovereign. Before the procession moved towards the imperial sepulchre, an herald proclaimed this awful admonition,—“ Arise, O king of the world, and obey the summons of the king of kings!”

The death of Constantine was imputed to poison; and his son Romanus, who derived that name from his maternal grandfather, ascended the throne of Constantinople. A prince who, at the age of twenty, could be suspected of anticipating his inheritance, must have been already lost in the public esteem; yet Romanus was rather weak than wicked; and the largest share of the guilt

Romanus  
II, Junior,  
A. D. 338,  
Nov. 15.

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was transferred to his wife, Theophano, a woman of base origin, masculine spirit, and flagitious manners. The sense of personal glory and public happiness, the true pleasures of royalty, were unknown to the son of Constantine: and while the two brothers, Nicephorus and Leo, triumphed over the Saracens, the hours which the emperor owed to his people were consumed in strenuous idleness. In the morning he visited the circus; at noon he feasted the senators; the greater part of the afternoon he spent in the *sphæristerium*, or tennis-court, the only theatre of his victories; from thence he passed over to the Asiatic side of the Bosphorus, hunted and killed four wild boars of the largest size, and returned to the palace, proudly content with the labours of the day. In strength and beauty he was conspicuous above his equals: tall and straight as a young cypress, his complexion was fair and florid, his eyes sparkling, his shoulders broad, his nose long and aquiline. Yet even these perfections were insufficient to fix the love of Theophano; and, after a reign of four years, she mingled for her husband the same deadly draught which she had composed for his father.

Nicephorus II.  
Pope,  
A. D. 962,  
August 6.

By his marriage with this impious woman, Romanus the younger left two sons, Basil II and Constantine IX, and two daughters, Theophano and Anne. The eldest sister was given to Otto II, emperor of the West; the younger became the wife of Wolodimir, great duke and apostle of Russia, and, by the marriage of her granddaughter with Henry I, king of France, the

blood of the Macedonians, and perhaps of the Arsacides, still flows in the veins of the Houbon line. After the death of her husband, the empress aspired to reign in the name of her sons, the elder of whom was five, and the younger only two years of age; but she soon felt the instability of a throne, which was supported by a female who could not be esteemed, and two infants who could not be feared. Theophano looked around for a protector, and threw herself into the arms of the bravest soldier; her heart was capricious; but the deformity of the new favourite rendered it more than probable that interest was the motive and excuse of her love. Nicephorus Phocas united, in the popular opinion, the double merit of an hero and a saint. In the former character, his qualifications were genuine and splendid: the descendant of a race, illustrious by their military exploits, he had displayed, in every station and in every province, the courage of a soldier and the conduct of a chief; and Nicephorus was crowned with recent laurels, from the important conquest of the isle of Crete. His religion was of a more ambiguous cast; and his haircloth, his fasts, his pious filiom, and his wish to retire from the business of the world, were a convenient mask for his dark and dangerous ambition. Yet he imposed on an holy patriarch, by whose influence, and by a decree of the senate, he was intrusted, during the minority of the young princes, with the absolute and independent command of the oriental armies. As soon as he



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had secured the leaders and the troops, he boldly marched to Constantinople, trampled on his enemies, avowed his correspondence with the empress, and, without degrading her sons, assumed, with the title of Augustus, the pre-eminence of rank and the plenitude of power. But his marriage with Theophano was refused by the same patriarch who had placed the crown on his head; by his second nuptials he incurred a year of canonical penance; a bar of spiritual affinity was opposed to their celebration; and some evasion and perjury were required to silence the scruples of the clergy and people. The popularity of the emperor was lost in the purple: in a reign of six years he provoked the hatred of strangers and subjects; and the hypocrisy and avarice of the first Nicephorus were revived in his successor. Hypocrisy I shall never justify or palliate; but I will dare to observe, that the odious vice of avarice is of all others most hastily arraigned, and most unmercifully condemned. In a private citizen, our judgment seldom expects an accurate scrutiny into his fortune and expence; and in a steward of the public treasure, frugality is always a virtue, and the increase of taxes too often an indispensable duty. In the use of his patrimony, the generous temper of Nicephorus had been proved; and the revenue was strictly applied to the service of the state; each spring the emperor marched in person against the Saracens; and every Roman might compute the employment of his taxes in triumphs, conquests, and the security of the eastern barrier.

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John Zimisces, Basil II, Constantine IX, A. D. 969, Dec. 23.

Among the warriors who promoted his elevation, and served under his standard, a noble and valiant Armenian had deserved and obtained the most eminent rewards. The stature of John Zimisces was below the ordinary standard; but this diminutive body was endowed with strength, beauty, and the soul of an hero. By the jealousy of the emperor's brother, he was degraded from the office of general of the East, to that of director of the posts, and his murmurs were chastised with disgrace and exile. But Zimisces was ranked among the numerous lovers of the empress: on her intercession he was permitted to reside at Chalcedon in the neighbourhood of the capital: her bounty was repaid in his clandestine and amorous visits to the palace; and Theophano consented, with alacrity, to the death of an ugly and penurious husband. Some bold and trusty conspirators were concealed in her most private chambers; in the darkness of a winter night, Zimisces, with his principal companions, embarked in a small boat, traversed the Bosphorus, landed at the palace stairs, and silently ascended a ladder of ropes, which was cast down by the female attendants. Neither his own suspicions, nor the warnings of his friends, nor the tardy aid of his brother Leo, nor the fortress which he had erected in the palace, could protect Nicephorus from a domestic foe, at whose voice every door was opened to the assassins. As he slept on a bear-skin on the ground, he was roused by their noisy intrusion, and thirty daggers glittered before his eyes. It is doubt



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ful whether Zimisces imbrued his hands in the blood of his sovereign; but he enjoyed the inhuman spectacle of revenge. The murder was prosecuted by insult and cruelty; and as soon as the head of Nicephorus was shewn from the window, the tumult was hushed, and the Armenian was emperor of the East. On the day of his coronation, he was stopped on the threshold of St. Sophia, by the intrepid patriarch; who charged his conscience with the deed of treason and blood; and required, as a sign of repentance, that he should separate himself from his more criminal associate. This sally of apostolic zeal was not offensive to the prince, since he could neither love nor trust a woman who had repeatedly violated the most sacred obligations; and Theophano, instead of sharing his imperial fortune, was dismissed with ignominy from his bed and palace. In their last interview, she displayed a frantic and impotent rage; accused the ingratitude of her lover; assaulted with words and blows her son Basil, as he stood silent and submissive in the presence of a superior colleague; and avowed her own prostitution in proclaiming the illegitimacy of his birth. The public indignation was appeased by her exile, and the punishment of the meaner accomplices: the death of an unpopular prince was forgiven; and the guilt of Zimisces was forgotten in the splendour of his virtues. Perhaps his profusion was less useful to the state than the avarice of Nicephorus; but his gentle and generous behaviour delighted all who approached his person; and it was only in the paths of victory that he trode in the footsteps of his predecessor.

The greatest part of his reign was employed in the camp and the field: his personal valour and activity were signalized on the Danube and the Tigris, the ancient boundaries of the Roman world; and by his double triumph over the Russians and the Saracens, he deserved the titles of saviour of the empire, and conqueror of the East. In his last return from Syria, he observed that the most fruitful lands of his new provinces were possessed by the eunuchs. "And is it for them," he exclaimed, with honest indignation, "that we have fought and conquered? Is it for them that we shed our blood, and exhaust the treasures of our people?" The complaint was re-echoed to the palace, and the death of Zimisces is strongly marked with the suspicion of poison.

Under this usurpation, or regency, of twelve years, the two lawful emperors, Basil and Constantine, had silently grown to the age of manhood. Their tender years had been incapable of dominion: the respectful modesty of their attendance and salutation, was due to the age and merit of their guardians: the childless ambition of those guardians had no temptation to violate their right of succession: their patrimony was ably and faithfully administered; and the premature death of Zimisces was a loss, rather than a benefit, to the sons of Romanus. Their want of experience detained them twelve years longer the obscure and voluntary pupils of a minister, who extended his reign by persuading them to indulge the pleasures of youth, and to disdain the labours of government. In this silken web, the weakness of Constantine

Basil II.  
and Con-  
stantine  
IX. A. D.  
976, Janu-  
ary 10.

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was for ever entangled; but his elder brother felt the impulse of genius and the desire of action; he frowned, and the minister was no more. Basil was the acknowledged sovereign of Constantinople and the provinces of Europe; but Asia was oppressed by two veteran generals, Phocas and Sclerus, who, alternately friends and enemies, subjects and rebels, maintained their independence, and laboured to emulate the example of successful usurpation. Against their domestic enemies, the son of Romanus first drew his sword, and they trembled in the presence of a lawful and high-spirited prince. The first, in the front of battle, was thrown from his horse, by the stroke of poison, or an arrow: the second, who had been twice loaded with chains, and twice invested with the purple, was desirous of ending in peace the small remainder of his days. As the aged suppliant approached the throne, with dim eyes and faltering steps, leaning on his two attendants, the emperor exclaimed, in the insolence of youth and power,—“ And is  
“ this the man who has so long been the object of  
“ our terror?” After he had confirmed his own authority, and the peace of the empire, the trophies of Nicophorus and Zimisces would not suffer their royal pupil to sleep in the palace. His long and frequent expeditions against the Saracens were rather glorious, than useful to the empire: but the final destruction of the kingdom of Bulgaria appears, since the time of Belisarius, the most important triumph of the Roman arms. Yet instead of applauding their victorious prince, his subjects detested the rapacious and rigid avarice

of Basil; and in the imperfect narrative of his exploits, we can only discern the courage, patience, and ferociousness of a soldier. A vicious education, which could not subdue his spirit, had clouded his mind; he was ignorant of every science; and the remembrance of his learned and feeble grandsire might encourage a real or affected contempt of laws and lawyers, of artists and arts. Of such a character, in such an age, superstition took a firm and lasting possession; after the first license of his youth, Basil II devoted his life, in the palace and the camp, to the penance of an hermit, wore the monastic habit under his robes and armour, observed a vow of continence, and imposed on his appetites a perpetual abstinence from wine and flesh. In the sixty-eight year of his age, his martial spirit urged him to embark in person for a holy war against the Saracens of Sicily; he was prevented by death, and Basil, surnamed the Slayer of the Bulgarians, was dismissed from the world, with the blessings of the clergy and the curses of the people. After his decease, his brother Constantine enjoyed, about three years, the power, or rather the pleasures, of royalty; and his only care was the settlement of the succession. He had enjoyed sixty-six years the title of Augustus; and the reign of the two brothers is the longest, and most obscure, of the Byzantine history.

Constantine II. 1X.  
A. D.  
1025, Decem-  
ber.

A lineal succession of five emperors, in a period of one hundred and sixty years, had attached the loyalty of the Greeks to the Macedonian dynasty, which had been thrice respected by the usurpers of their power. After the death of Constan-

Basil II. Ar-  
gyrus.  
A. D.  
1028,  
Nov. 19.



CHAP. fine IX, the last male of the royal race, a new  
 XLVIII. and broken scene presents itself, and the accumulated years of twelve emperors do not equal the space of his single reign. His elder brother had preferred his private chastity to the public interest, and Constantine himself had only three daughters, Eudocia, who took the veil, and Zoe and Theodora, who were preserved till a mature age in a state of ignorance and virginity. When their marriage was discussed in the council of their dying father, the cold or pious Theodora refused to give an heir to the empire, but her sister Zoe presented herself a willing victim at the altar. Romanus Argyrus, a patrician of a graceful person and fair reputation, was chosen for her husband, and, on his declining that honour, was informed, that blindness or death was the second alternative. The motive of his reluctance was conjugal affection, but his faithful wife sacrificed her own happiness to his safety and greatness; and her entrance into a monastery removed the only bar to the imperial nuptials. After the decease of Constantine, the sceptre devolved to Romanus III; but his labours at home and abroad were equally feeble and fruitless; and the mature age, the forty-eight years of Zoe, were less favourable to the hopes of pregnancy than to the indulgence of pleasure. Her favourite chamberlain was an handsome Paphlagonian of the name of Michael, whose first trade had been that of a money-changer; and Romanus, either from gratitude or equity, connived at their criminal intercourse, or accepted a slight assurance of their innocence. But Zoe soon justified the



Roman maxim, that every adulteress is capable of poisoning her husband; and the death of Romanus was instantly followed by the scandalous marriage and elevation of Michael IV. The expectations of Zoe were however disappointed: instead of a vigorous and grateful lover, she had placed in her bed, a miserable wretch, whose health and reason were impaired by epileptic fits, and whose conscience was tormented by despair and remorse. The most skilful physicians of the mind and body were summoned to his aid; and his hopes were amused by frequent pilgrimages to the baths, and to the tombs of the most popular saints; the monks applauded his penance, and, except restitution, (but to whom should he have restored?), Michael sought every method of expiating his guilt. While he groined and prayed in sackcloth and ashes, his brother, the eunuch John, smiled at his remorse, and enjoyed the harvest of a crime of which himself was the secret and most guilty author. His administration was only the art of satiating his avarice, and Zoe became a captive in the palace of her fathers and in the hands of her slaves. When he perceived the irretrievable decline of his brother's health, he introduced his nephew, another Michael, who derived his surname of Calaphutes from his father's occupation in the careening of vessels; at the command of the eunuch, Zoe adopted for her son, the son of a mechanic; and this fictitious heir was invested with the title and purple of the Cæsars, in the presence of the senate and clergy. So feeble was the character of Zoe, that she was op-

CH. XXV.  
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Michael  
IV, the  
Paphlago-  
nian,  
A. D.  
1034,  
April 11.

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Michael  
V. Calaphates,  
A. D.  
1041,  
Dec. 14.

pressed by the liberty and power which she recovered by the death of the Paphlagonian; and at the end of four days, she placed the crown on the head of Michael V. who had protested, with tears and oaths, that he should ever reign the first and most obedient of her subjects. The only act of his short reign was his base ingratitude to his benefactors, the eunuch and the empress. The disgrace of the former was pleasing to the public; but the murmurs, and at length the clamours, of Constantinople deplored the exile of Zoe, the daughter of so many emperors; her vices were forgotten, and Michael was taught, that there is a period in which the patience of the tamest slaves rises into fury and revenge. The citizens of every degree assembled in a formidable tumult which lasted three days; they besieged the palace, forced the gates, recalled their *mothers*, Zoe from her prison, Theodora from her monastery, and condemned the son of Calaphates to the loss of his eyes or of his life. For the first time, the Greeks beheld with surprise the two royal sisters seated on the same throne, presiding in the senate, and giving audience to the ambassadors of the nations. But this singular union subsisted no more than two months; the two sovereigns, their tempers, interests, and adherents, were secretly hostile to each other; and as Theodora was still adverse to marriage, the indefatigable Zoe, at the age of sixty, consented, for the public good, to sustain the embraces of a third husband, and the censures of the Greek church. His name and number were Constantine X. and the epithet of *Monomachus*, the

Zoe and  
Theodora,  
A. D.  
1042,  
April 21.

Constantine X.  
Monomachus,  
A. D.

single combatant, must have been expressive of his valour and victory in some public or private quarrel. But his health was broken by the tortures of the gout, and his dissolute reign was spent in the alternative of sickness and pleasure. A fair and noble widow had accompanied Constantine in his exile to the isle of Lesbos, and Sclerena gloried in the appellation of his mistress. After his marriage and elevation, she was invested with the title and pomp of *Augusta*, and occupied a contiguous apartment in the palace. The lawful consort (such was the delicacy or corruption of *Zoe*) consented to this strange and scandalous partition; and the emperor appeared in public between his wife and his concubine. He survived them both; but the last measures of Constantine to change the order of succession were prevented by the more vigilant friends of Theodora; and after his decease, she resumed, with the general consent, the possession of her inheritance. In her name, and by the influence of four eunuchs, the eastern world was peaceably governed about nineteen months; and as they wished to prolong their dominion, they persuaded the aged princess to nominate for her successor Michael VI. The surname of *Stratioticus* declares his military profession; but the crazy and decrepit veteran could only see with the eyes, and execute with the hands, of his ministers. Whilst he ascended the throne, Theodora sunk into the grave; the last of the Macedonian or Basilian dynasty. I have hastily reviewed, and gladly dismiss, this shameful and destructive period of twenty-eight years, in which the Greeks, degraded

CHAP.  
XLVIII.A. D.  
1042,  
June 11.Theodore 2.  
A. D.  
1054,  
Nov. 30.Michael  
VI, *Stratioticus*,  
A. D.  
1058,  
August 23.

CHAP. below the common level of servitude, were trans-  
 XLVIII. ferred like a herd of cattle by the choice or ca-  
 price of two impotent females.

Isaac I.  
 Comnenus  
 1056, A. D.  
 1057.  
 August 31.

From this night of slavery, a ray of freedom, or at least of spirit, begins to emerge: the Greeks either preserved or revived the use of surnames, which perpetuate the fame of hereditary virtue; and we now discern the rise, succession, and alliance of the last dynasties of Constantinople and Trebizond. The *Comneni*, who upheld for a while the fate of the sinking empire, assumed the honour of a Roman origin: but the family had been long since transported from Italy to Asia. Their patrimonial estate was situate in the district of Castamona in the neighbourhood of the Euxine: and one of their chiefs, who had already entered the paths of ambition, revisited with affection, perhaps with regret, the modest though honourable dwelling of his fathers. The first of their line was the illustrious Manuel, who, in the reign of the second Basil, contributed by war and treaty to appease the troubles of the East: he left, in a tender age, two sons, Isaac and John, whom, with the consciousness of desert, he bequeathed to the gratitude and favour of his sovereign. The noble youths were carefully trained in the learning of the monastery, the arts of the palace, and the exercises of the camp: and from the domestic service of the guards, they were rapidly promoted to the command of provinces and armies. Their fraternal union doubled the force and reputation of the Comneni, and their ancient nobility was illustrated



by the marriage of the two brothers, with a captive princess of Bulgaria, and the daughter of a patrician, who had obtained the name of *Charon* from the number of enemies whom he had sent to the infernal shade. The soldiers had served with reluctant loyalty a series of effeminate masters; the elevation of Michael VI was a personal insult to the more deserving generals; and their discontent was inflamed by the parsimony of the emperor and the insolence of the eunuchs. They secretly assembled in the sanctuary of St. Sophia, and the votes of the military synod would have been unanimous in favour of the old and valiant Catacolon, if the patriotism or modesty of the veteran had not suggested the importance of birth as well as merit in the choice of a sovereign. Isaac Comnenus was approved by general consent, and the associates separated without delay to meet in the plains of Phrygia at the head of their respective squadrons and detachments. The cause of Michael was defended in a single battle by the mercenaries of the imperial guard, who were aliens to the public interest, and animated only by a principle of honour and gratitude. After their defeat, the fears of the emperor solicited a treaty, which was almost accepted by the moderation of the Comnenial. But the former was betrayed by his ambassadors, and the latter was prevented by his friends. The solitary Michael submitted to the voice of the people: the patriarch annulled their oath of allegiance; and as he shaved the head of the royal monk, congratulated his beneficial exchange of temporal royalty for the kingdom of



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heaven : an exchange, however, which the priest, on his own account, would probably have declined. By the hands of the same patriarch Isaac Comnenus was solemnly crowned : the sword which he inscribed on his coins, might be an offensive symbol, if it implied his title by conquest ; but this sword would have been drawn against the foreign and domestic enemies of the state. The decline of his health and vigour suspended the operation of active virtue ; and the prospect of approaching death determined him to interpose some moments between life and eternity. But instead of leaving the empire as the marriage-portion of his daughter, his reason and inclination concurred in the preference of his brother John, a soldier, a patriot, and the father of five sons, the future pillars of an hereditary succession. His first modest reluctance might be the natural dictates of discretion and tenderness, but his obstinate and successful perseverance, however it may dazzle with the shew of virtue, must be censured as a criminal desertion of his duty, and a rare offence against his family and country. The purple which he had refused was accepted by Constantine Duces, a friend of the Comnenian house, and whose noble birth was adorned with the experience and reputation of civil policy. In the monastic habit, Isaac recovered his health, and survived two years his voluntary abdication. At the command of his abbot, he observed the rule of St. Basil, and executed the most servile offices of the convent : but his latent vanity was gratified by the frequent and respectful visits of the reigning monarch, who revered in his person the character of a benefactor and a saint.

If Constantine XI were indeed the subject most worthy of empire, we must pity the debasement of the age and nation in which he was chosen. In the labour of puerile declamations he sought, without obtaining, the crown of eloquence, more precious, in his opinion, than that of Rome; and, in the subordinate functions of a judge, he forgot the duties of a sovereign and a warrior. Far from imitating the patriotic indifference of the authors of his greatness, Ducas was anxious only to secure, at the expence of the republic, the power and prosperity of his children. His three sons, Michael VII, Andronicus I, and Constantine XII, were invested, in a tender age, with the equal title of Augustus; and the succession was speedily opened by their father's death. His widow, Eudocia, was intrusted with the administration; but experience had taught the jealousy of the dying monarch to protect his sons from the danger of her second nuptials; and her solemn engagement, attested by the principal senators, was deposited in the hands of the patriarch. Before the end of seven months, the wants of Eudocia, or those of the state, called aloud for the male virtues of a soldier: and her heart had already chosen Romanus Diogenes, whom she raised from the scaffold to the throne. The discovery of a treasonable attempt had exposed him to the severity of the laws: his beauty and valour absolved him in the eyes of the empress; and Romanus, from a mild exile, was recalled on the second day to the command of the oriental armies. Her royal choice was yet

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Constantine XI,
Ducas,
A. D.
1032,
Dec. 25.

Eudocia,
A. D.
1067, May.

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XLVIII.
ROMANUS

Romanus
III., Dis-
posed,
A. D.
1067,
August.

unknown to the public, and the promise which would have betrayed her falsehood and levity, was stolen by a dexterous emissary from the ambition of the patriarch. Xiphilin at first alleged the sanctity of oaths and the sacred nature of a trust; but a whisper that his brother was the future emperor, relaxed his scruples, and forced him to confess that the public safety was the supreme law. He resigned the important paper: and when his hopes were confounded by the nomination of Romanus, he could no longer regain his security, retract his declarations, nor oppose the second nuptials of the empress. Yet a murmur was heard in the palace; and the barbarian guards had raised their battle-axes in the cause of the house of Ducas, till the young princes were soothed by the tears of their mother and the solemn assurances of the fidelity of their guardian, who filled the imperial station with dignity and honour. Hereafter I shall relate his valiant but unsuccessful efforts to resist the progress of the Turks. His defeat and captivity inflicted a deadly wound on the Byzantine monarchy of the East; and after he was released from the chains of the sultan, he vainly sought his wife and his subjects. His wife had been thrust into a monastery, and the subjects of Romanus had embraced the rigid maxim of the civil law, that a prisoner in the hands of the enemy is deprived, as by the stroke of death, of all the public and private rights of a citizen. In the general consternation, the Cæsar John asserted the indefeasible right of his three nephews: Constantinople listened to his voice; and the Turkish captive was proclaim-

Michael
VII., Para-
plous,
Androni-
cus I., Con-
stantine
XII.

ed in the capital, and received on the frontier, as an enemy of the republic. Romanus was not more fortunate in domestic than in foreign war: the loss of two battles compelled him to yield, on the assurance of fair and honourable treatment; but his enemies were devoid of faith or humanity: and, after the cruel extinction of his sight, his wounds were left to bleed and corrupt, till in a few days he was relieved from a state of misery. Under the triple reign of the house of Ducas, the two younger brothers were reduced to the vain honours of the purple; but the eldest, the pusillanimous Michael, was incapable of sustaining the Roman sceptre: and his surname of *Parapianceus* denotes the reproach which he shared with an avaricious favourite, who enhanced the price, and diminished the measure, of wheat. In the school of Psellus, and after the example of his mother, the son of Eudocia made some proficiency in philosophy and rhetoric; but his character was degraded, rather than ennobled, by the virtues of a monk and the learning of a sophist. Strong in the contempt of their sovereign and their own esteem, two generals at the head of the European and Asiatic legions assumed the purple at Adrianople and Nice. Their revolt was in the same month; they bore the same name of Nicephorus; but the two candidates were distinguished by the surnames of Bryennius and Botaniates; the former in the maturity of wisdom and courage, the latter conspicuous only by the memory of his past exploits. While Botaniates advanced with cautious and dilatory steps, his active competitor stood in arms before the gates of Constantinople.

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1071.
August.

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The name of Bryennius was illustrious; his cause was popular; but his licentious troops could not be restrained from burning and pillaging a suburb; and the people, who would have hailed the rebel, rejected and repulsed the incendiary of his country. This change of the public opinion was favourable to Botaniates, who at length, with an army of Turks, approached the shores of Chalcedon. A formal invitation, in the name of the patriarch, the synod, and the senate, was circulated through the streets of Constantinople; and the general assembly, in the dome of St. Sophia, debated, with order and calmness, on the choice of their sovereign. The guards of Michael would have dispersed this unarmed multitude; but the feeble emperor, applauding his own moderation and clemency, resigned the ensigns of royalty, and was rewarded with the monastic habit, and the title of archbishop of Ephesus. He left a son, a Constantine, born and educated in the purple; and a daughter of the house of Ducas illustrated the blood, and confirmed the succession, of the Comnenian dynasty.

Nicéphorus
III.
Botaniates,
A. D. 1078,
March 23.

John Comnenus, the brother of the emperor Isaac, survived in peace and dignity his generous refusal of the sceptre. By his wife Anne, a woman of masculine spirit and policy, he left eight children: the three daughters multiplied the Comnenian alliances with the noblest of the Greeks; of the five sons, Manuel was stopped by a premature death; Isaac and Alexius restored the imperial greatness of their house, which was enjoyed without toil or danger by the two younger brethren,

Adrian and Nicephorus. Alexius, the third and most illustrious of the brothers, was endowed by nature with the choicest gifts both of mind and body: they were cultivated by a liberal education, and exercised in the school of obedience and adversity. The youth was dismissed from the perils of the Turkish war, by the paternal care of the emperor Romanus; but the mother of the Comneni, with her aspiring race, was accused of treason, and banished, by the sons of Ducas, to an island in the Propontis. The two brothers soon emerged into favour and action, fought by each other's side against the rebels and barbarians, and adhered to the emperor Michael, till he was deserted by the world and by himself. In his first interview with Botaniates, "Prince," said Alexius, with a noble frankness, "my duty rendered me your enemy; the decrees of God and of the people have made me your subject. Judge of my future loyalty, by my past opposition." The successor of Michael entertained him with esteem and confidence: his valour was employed against three rebels, who disturbed the peace of the empire, or at least of the emperors. Ursel, Bryennius, and Basilacius, were formidable by their numerous forces and military fame: they were successively vanquished in the field, and led in chains to the foot of the throne; and whatever treatment they might receive from a timid and cruel court, they applauded the clemency, as well as the courage, of their conqueror. But the loyalty of the Comneni was soon tainted by fear and suspicion; nor is it easy to settle between a subject and a despot, the debt of gratitude, which

the former is tempted to claim by a revolt, and the latter to discharge by an executioner. The refusal of Alexius to march against a fourth rebel, the husband of his sister, destroyed the merit or memory of his past services: the favourites of Botaniates provoked the ambition which they apprehended and accused; and the retreat of the two brothers might be justified by the defence of their life or liberty. The women of the family were deposited in a sanctuary, respected by tyrants: the men, mounted on horseback, sallied from the city, and erected the standard of civil war. The soldiers, who had been gradually assembled in the capital and the neighbourhood, were devoted to the cause of a victorious and injured leader: the ties of common interest and domestic alliance secured the attachment of the house of Ducas; and the generous dispute of the Comneni was terminated by the decisive resolution of Isaac, who was the first to invest his younger brother with the name and ensigns of royalty. They returned to Constantinople, to threaten rather than besiege that impregnable fortress; but the fidelity of the guards was corrupted; a gate was surprised; and the fleet was occupied by the active courage of George Pelæologus, who fought against his father, without foreseeing that he laboured for his posterity. Alexius ascended the throne; and his aged competitor disappeared in a monastery. An army of various nations was gratified with the pillage of the city; but the public disorders were expiated by the tears and fasts of the Comneni, who submitted to every penance compatible with the possession of the empire.

The life of the emperor Alexius has been delineated by a favourite daughter, who was inspired by a tender regard for his person, and a laudable zeal to perpetuate his virtues. Conscious of the just suspicions of her readers, the princess Anna Comnena repeatedly protests, that, besides her personal knowledge, she had searched the discourse and writings of the most respectable veterans; that after an interval of thirty years, forgotten by, and forgetful of, the world, her mournful solitude was inaccessible to hope and fear; and that truth, the naked perfect truth, was more dear and sacred than the memory of her parent. Yet, instead of the simplicity of style and narrative which wins our belief, an elaborate affectation of rhetoric and science betrays in every page the vanity of a female author. The genuine character of Alexius is lost in a vague constellation of virtues; and the perpetual strain of panegyric and apology awakens our jealousy, to question the veracity of the historian and the merit of the hero. We cannot however refuse her judicious and important remark, that the disorders of the times were the misfortune and the glory of Alexius: and that every calamity which can afflict a declining empire was accumulated on his reign by the justice of heaven and the vices of his predecessors. In the East, the victorious Turks had spread, from Persia to the Hellespont, the reign of the Koran and the Crescent: the West was invaded by the adventurous valour of the Normans; and, in the moments of peace, the Danube poured forth new swarms, who had gained, in the science of war, what they had lost in the ferocity.

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Alexius I.
Comnenus,
A. D. 1081,
April 1.

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ness of manners. The sea was not less hostile than the land; and while the frontiers were assaulted by an open enemy, the palace was distracted with secret treason and conspiracy. On a sudden, the banner of the cross was displayed by the Latins: Europe was precipitated on Asia; and Constantinople had almost been swept away by this impetuous deluge. In the tempest Alexius steered the imperial vessel with dexterity and courage. At the head of his armies, he was bold in action, skilful in stratagem, patient of fatigue, ready to improve his advantages, and rising from his defeats with inexhaustible vigour. The discipline of the camp was revived, and a new generation of men and soldiers was created by the example and the precepts of their leader. In his intercourse with the Latins, Alexius was patient and artful: his discerning eye pervaded the new system of an unknown world; and I shall hereafter describe the superior policy with which he balanced the interests and passions of the champions of the first crusade. In a long reign of thirty-seven years, he subdued and pardoned the envy of his equals: the laws of public and private order were restored: the arts of wealth and science were cultivated: the limits of the empire were enlarged in Europe and Asia; and the Comnenian sceptre was transmitted to his children of the third and fourth generation. Yet the difficulties of the times betrayed some defects in his character; and have exposed his memory to some just or ungenerous reproach. The reader may possibly smile at the lavish praise which his daughter so often bestows on a flying

hero: the weakness or prudence of his situation might be mistaken for a want of personal courage; and his political arts are branded by the Latins with the names of deceit and dissimulation. The increase of the male and female branches of his family adorned the throne and secured the succession; but their princely luxury and pride offended the patricians, exhausted the revenue, and insulted the misery of the people. Anna is a faithful witness that his happiness was destroyed, and his health was broken, by the cares of a public life: the patience of Constantinople was fatigued by the length and severity of his reign; and before Alexius expired, he had lost the love and reverence of his subjects. The clergy could not forgive his application of the sacred riches to the defence of the state; but they applauded his theological learning and ardent zeal for the orthodox faith, which he defended with his tongue, his pen, and his sword. His character was degraded by the superstition of the Greeks; and the same inconsistent principle of human nature enjoined the emperor to found an hospital for the poor and infirm, and to direct the execution of an heretic, who was burnt alive in the square of St. Sophia. Even the sincerity of his moral and religious virtues was suspected by the persons who had passed their lives in his familiar confidence. In his last hours, when he was pressed by his wife Irene to alter the succession, he raised his head, and breathed a pious ejaculation on the vanity of this world. The indignant reply of the empress may be inscribed as an epi-

CHAP. taph on his tomb, " You die, as you have lived—
 XLVIII. " AN HYPOCRITE !"

John, or
 Calo:
 Johannes,
 A. D. 1118.
 August. 15.

It was the wish of Irene to supplant the eldest of her surviving sons, in favour of her daughter, the princess Anna, whose philosophy would not have refused the weight of a diadem. But the order of male succession was asserted by the friends of their country; the lawful heir drew the royal signet from the finger of his insensible or conscious father, and the empire obeyed the master of the palace. Anna Comnena was stimulated by ambition and revenge to conspire against the life of her brother: and when the design was prevented by the fears or scruples of her husband, she passionately exclaimed, that nature had mistaken the two sexes, and had endowed Bryennius with the soul of a woman. The two sons of Alexius, John and Isaac, maintained the fraternal concord, the hereditary virtue of their race; and the younger brother was content with the title of *Sebastocrator*, which approached the dignity, without sharing the power, of the emperor. In the same person, the claims of primogeniture and merit were fortunately united; his swarthy complexion, harsh features, and diminutive stature, had suggested the ironical surname of Calo-Johannes, or John the Handsome, which his grateful subjects more seriously applied to the beauties of his mind. After the discovery of her treason, the life and fortune of Anna were justly forfeited to the laws. Her life was spared by the clemency of the emperor; but he visited the pomp and treasures of her palace, and bestowed the rich confinement

on the most deserving of his friends. That respectable friend, Axuch, a slave of Turkish extraction, presumed to decline the gift, and to intercede for the criminal: his generous master applauded and imitated the virtue of his favourite, and the reproach or complaint of an injured brother was the only chastisement of the guilty princess. After this example of clemency, the remainder of his reign was never disturbed by conspiracy or rebellion: feared by his nobles, beloved by his people, John was never reduced to the painful necessity of punishing, or of even pardoning, his personal enemies. During his government of twenty-five years, the penalty of death was abolished in the Roman empire, a law of mercy most delightful to the humane theorist, but of which the practice, in a large and vicious community, is seldom consistent with the public safety. Severe to himself, indulgent to others, chaste, frugal, abstemious, the philosophic Marcus would not have disdained the artless virtues of his successor, derived from his heart, and not borrowed from the schools. He despised and moderated the stately magnificence of the Byzantine court, so oppressive to the people, so contemptible to the eye of reason. Under such a prince, innocence had nothing to fear, and merit had every thing to hope: and without assuming the tyrannic office of a censor, he introduced a gradual though visible reformation in the public and private manners of Constantinople. The only defect of this accomplished character, was the frailty of noble minds, the love of arms and military glory. Yet the frequent expeditions

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of John the Handsome may be justified, at least in their principle, by the necessity of repelling the Turks from the Hellespont and the Bosphorus. The sultan of Iconium was confined to his capital, the barbarians were driven to the mountains, and the maritime provinces of Asia enjoyed the transient blessings of their deliverance. From Constantinople to Antioch and Aleppo, he repeatedly marched at the head of a victorious army, and in the sieges and battles of this holy war, his Latin allies were astonished by the superior spirit and prowess of a Greek. As he began to indulge the ambitious hope of restoring the ancient limits of the empire, as he revolved in his mind, the Euphrates and Tigris, the dominion of Syria, and the conquest of Jerusalem, the thread of his life and of the public felicity was broken by a singular accident. He hunted the wild boar in the valley of Anazarbus, and had fixed his javelin in the body of the furious animal: but, in the struggle, a poisoned arrow dropt from his quiver, and a slight wound in his hand, which produced a mortification, was fatal to the best and greatest of the Comnenian princes.

Manuel,  
A. D. 1143,  
April 8.

A premature death had swept away the two eldest sons of John the Handsome; of the two survivors, Isaac and Manuel, his judgment or affection preferred the younger; and the choice of their dying prince was ratified by the soldiers who had applauded the valour of his favourite in the Turkish war. The faithful Axuch hastened to the capital, secured the person of Isaac in honourable confinement, and purchased with a gift of two

hundred pounds of silver, the leading ecclesiastics of St. Sophia, who possessed a decisive voice in the consecration of an emperor. With his veteran and affectionate troops, Manuel soon visited Constantinople; his brother acquiesced in the title of Sebastocrator; his subjects admired the lofty stature and martial graces of their new sovereign, and listened with credulity to the flattering promise, that he blended the wisdom of age with the activity and vigour of youth. By the experience of his government, they were taught, that he emulated the spirit, and shared the talents, of his father, whose social virtues were buried in the grave. A reign of thirty-seven years is filled by a perpetual though various warfare against the Turks, the Christians, and the hords of the wilderness beyond the Danube. The arms of Manuel were exercised on mount Taurus, in the plains of Hungary, on the coast of Italy and Egypt, and on the seas of Sicily and Greece: the influence of his negotiations extended from Jerusalem to Rome and Russia; and the Byzantine monarchy, for a while, became an object of respect or terror to the powers of Asia and Europe. Educated in the silk and purple of the East, Manuel possessed the iron temper of a soldier, which cannot easily be paralleled, except in the lives of Richard I of England, and of Charles XII of Sweden. Such was his strength and exercise in arms, that Raymond, surnamed the Hercules of Antioch, was incapable of wielding the lance and buckler of the Greek emperor. In a famous tournament, he entered the lists on a fiery courser, and overturned in his first



CHAP. career two of the stoutest of the Italian knights.  
XLVIII. The first in the charge, the last in the retreat, his friends and his enemies alike trembled, the former for *his* safety, and the latter for their own. After posting an ambuscade in aewood, he rode forwards in search of some perilous adventure, accompanied only by his brother and the faithful Anuch, who refused to desert their sovereign. Eighteen horsemen, after a short combat, fled before them: but the numbers of the enemy increased; the march of the reinforcement was tardy and fearful, and Manuel, without receiving a wound, cut his way through a squadron of five hundred Turks. In a battle against the Hungarians, impatient of the slowness of his troops, he snatched a standard from the head of the column, and was the first, almost alone, who passed a bridge that separated him from the enemy. In the same country, after transporting his army beyond the Save, he sent back the boats, with an order, under pain of death, to their commander, that he should leave him to conquer or die on that hostile land. In the siege of Corfu, towing after him a captive galley, the emperor stood aloft on the poop, opposing against the volleys of darts and stones, a large buckler and a flowing sail; nor could he have escaped inevitable death, had not the Sicilian admiral enjoined his archers to respect the person of an hero. In one day, he is said to have slain above forty of the barbarians with his own hand: he returned to the camp, dragging along four Turkish prisoners, whom he had tied to the rings of his saddle: he was ever the foremost to provoke or to accept a single



combat: and the gigantic champions, who encountered his arm, were transpierced by the lance, or cut asunder by the sword, of the invincible Manuel. The story of his exploits, which appear as a model or a copy of the romances of chivalry, may induce a reasonable suspicion of the veracity of the Greeks: I will not, to vindicate their credit, endanger my own: yet I may observe, that in the long series of their annals, Manuel is the only prince who has been the subject of similar exaggeration. With the valour of a soldier, he did not unite the skill or prudence of a general: his victories were not productive of any permanent or useful conquest: and his Turkish laurels were blasted in his last unfortunate campaign, in which he lost his army in the mountains of Pisidia, and owed his deliverance to the generosity of the sultan. But the most singular feature in the character of Manuel, is the contrast and vicissitude of labour and sloth, of hardness and effeminacy. In war he seemed ignorant of peace, in peace he appeared incapable of war. In the field he slept in the sun or in the snow, tired in the longest marches the strength of his men and horses, and shared with a smile the abstinence or diet of the camp. No sooner did he return to Constantinople, than he resigned himself to the arts and pleasures of a life of luxury: the expence of his dress, his table, and his palace, surpassed the measure of his predecessors, and whole summer-days were idly wasted in the delicious isles of the Propontis, in the incestuous love of his niece Theodora. The double cost of a warlike and dissolute prince, exhausted the revenue,

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and multiplied the taxes; and Manuel, in the distress of his last Turkish camp, endured a bitter reproach from the mouth of a desperate soldier. As he quenched his thirst, he complained that the water of a fountain was mingled with Christian blood. "It is not the first time," exclaimed a voice from the crowd, "that you have drank, O emperor! the blood of your Christian subjects." Manuel Comnenus was twice married, to the virtuous Bertha or Irene of Germany, and to the beauteous Maria, a French or Latin princess of Antioch. The only daughter of his first wife was destined for Bela an Hungarian prince, who was educated at Constantinople under the name of Alexius; and the consummation of their nuptials might have transferred the Roman sceptre to a race of free and warlike barbarians. But, as soon as Maria of Antioch had given a son and heir to the empire, the presumptive rights of Bela were abolished, and he was deprived of his promised bride; but the Hungarian prince resumed his name and the kingdom of his fathers, and displayed such virtues as might excite the regret and envy of the Greeks. The son of Maria was named Alexius; and at the age of ten years, he ascended the Byzantine throne, after his father's decease had closed the glories of the Comnenian line.

Alexius II.  
A. D. 1180,  
Sept. 24.  
Character  
and first  
adven-  
tures of  
Androni-  
cus.

The fraternal concord of the two sons of the great Alexius, had been sometimes clouded by an opposition of interest and passion. By ambition, Isaac the Sebastocrator was excited to flight and rebellion, from whence he was reclaimed by the firmness and clemency of John the Handsome

The errors of Isaac, the father of the emperors of Trebizand, were short and venial; but John, the elder of his sons, renounced for ever his religion. Provoked by a real or imaginary insult of his uncle, he escaped from the Roman to the Turkish camp: his apostacy was rewarded with the sultan's daughter, the title of Chelehi, or noble, and the inheritance of a princely estate: and in the fifteenth century Mahomet II boasted of his imperial descent from the Comnenian family. Andronicus, the younger brother of John, son of Isaac, and grandson of Alexius Comnenus, is one of the most conspicuous characters of the age: and his genuine adventures might form the subject of a very singular romance. To justify the choice of three ladies of royal birth, it is incumbent on me to observe, that their fortunate lover was cast in the best proportions of strength and beauty; and that the want of the softer graces was supplied by a manly countenance, a lofty stature, athletic muscles, and the air and deportment of a soldier. The preservation, in his old age, of health and vigour, was the reward of temperance and exercise. A piece of bread and a draught of water were often his sole and evening repast; and if he tasted of a wild boar, or a stag, which he had roasted with his own hands, it was the well-earned fruit of a laborious chase. Dexterous in arms, he was ignorant of fear: his persuasive eloquence could bend to every situation and character of life: his style, though not his practice, was fashioned by the example of St. Paul; and, in every deed of mischief, he had a heart to resolve, a head to contrive, and a hand to execute. In his youth, after the death of the

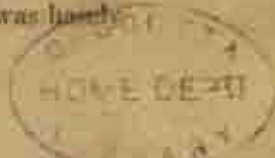
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emperor John, he followed the retreat of the Roman army; but, in the march through Asia Minor, design or accident tempted him to wander in the mountains; the hunter was encompassed by the Turkish huntsmen, and he remained some time a reluctant or willing captive in the power of the sultan. His virtues and vices recommended him to the favour of his cousin: he shared the perils and the pleasures of Manuel; and while the emperor lived in public incest with his niece Theodora, the affections of her sister Eudocia were seduced and enjoyed by Andronicus. Above the decencies of her sex and rank, she gloried in the name of his concubine; and both the palace and the camp could witness that she slept or watched in the arms of her lover. She accompanied him to his military command of Cilicia, the first scene of his valour and imprudence. He pressed, with active ardour, the siege of Mopsuestia: the day was employed in the boldest attacks; but the night was wasted in song and dance; and a band of Greek comedians formed the choicest part of his retinue. Andronicus was surprised by the sally of a vigilant foe: but, while his troops fled in disorder, his invincible lance transpierced the thickest ranks of the Armenians. On his return to the imperial camp in Macedonia, he was received by Manuel with public smiles and a private reproof: but the duchies of Naisus, Bransela, and Castoria, were the reward or consolation of the unsuccessful general. Eudocia still attended his motions: at midnight, their tent was suddenly attacked by her angry brothers, impatient to expiate her infamy in his



blood: his daring spirit refused her advice, and the disguise of a female habit; and boldly starting from his couch, he drew his sword, and cut his way through the numerous assassins. It was here that he first betrayed his ingratitude and treachery: he engaged in a treasonable correspondence with the king of Hungary and the German emperor: approached the royal tent at a suspicious hour, with a drawn sword, and, under the mask of a Latin soldier, avowed an intention of revenge against a mortal foe; and imprudently praised the fleetness of his horse, as an instrument of flight and safety. The monarch dissembled his suspicions: but, after the close of the campaign, Andronicus was arrested, and strictly confined in a tower of the palace of Constantinople.

In this prison he was left above twelve years; a most painful restraint, from which the thirst of action and pleasure perpetually urged him to escape. Alone and pensive, he perceived some broken bricks in a corner of the chamber, and gradually widened the passage, till he had explored a dark and forgotten recess. Into this hole he conveyed himself, and the remains of his provisions, replacing the bricks in their former position, and erasing with care the footsteps of his retreat. At the hour of the customary visit, his guards were amazed with the silence and solitude of the prison, and reported, with shame and fear, his incomprehensible flight. The gates of the palace and city were instantly shut: the strictest orders were despatched into the provinces, for the recovery of their fugitive; and his wife, on the suspicion of a pious art, was hastily





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continued

imprisoned in the same tower. At the dead of night, she beheld a spectre: she recognised her husband: they shared their provisions; and a son was the fruit of these stolen interviews; which alleviated the tediousness of their confinement. In the custody of a woman, the vigilance of the keepers was insensibly relaxed; and the captive had accomplished his real escape, when he was discovered, brought back to Constantinople, and loaded with a double chain. At length he found the moment, and the means, of his deliverance. A boy, his domestic servant, intoxicated the guards, and obtained in was the impression of the keys. By the diligence of his friends, a similar key, with a bundle of ropes, was introduced into the prison, in the bottom of a hogshed. Andronicus employed, with industry and courage, the instruments of his safety, unlocked the doors, descended from the tower, concealed himself all day among the bushes, and scaled in the night the garden-wall of the palace. A boat was stationed for his reception: he visited his own house, embraced his children, cast away his chain, mounted a fleet horse, and directed his rapid course towards the banks of the Danube. At Anchialus in Thracia, an intrepid friend supplied him with horses and money: he passed the river, traversed with speed the desert of Moldavia and the Carpathian hills, and had almost reached the town of Halicz, in the Polish Russia, when he was intercepted by a party of Wallachians, who resolved to convey their important captive to Constantinople. His presence of mind again extricated him from this danger. Under the pretence

of sickness, he dismounted in the night, and was allowed to step aside from the troop: he planted in the ground his long staff; clothed it with his cap and upper garment; and, stealing into the wood, left a phantom to amuse, for some time, the eyes of the Walschians. From Halex he was honourably conducted to Kiow, the residence of the great duke: the subtle Greek soon obtained the esteem and confidence of Ieroslaus: his character could assume the manners of every climate; and the barbarians applauded his strength and courage in the chase of the elks and bears of the forest. In this northern region he deserved the forgiveness of Manuel, who solicited the Russian prince to join his arms in the invasion of Hungary. The influence of Andronicus achieved this important service: his private treaty was signed with a promise of fidelity on one side, and of oblivion on the other; and he marched at the head of the Russian cavalry, from the Borysthènes to the Danube. In his resentment Manuel had ever sympathised with the martial and dissolute character of his cousin; and his free pardon was sealed in the assault of Zemlin, in which he was second, and second only, to the valour of the emperor.

No sooner was the exile restored to freedom and his country, than his ambition revived, at first to his own, and at length to the public, misfortune. A daughter of Manuel was a feeble bar to the succession of the more deserving males of the Comnenian blood: her future marriage with the prince of Hungary was repugnant to the hopes or pre-

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judices of the princes and nobles. But when an oath of allegiance was required to the presumptive heir, Andronicus alone asserted the honour of the Roman name, declined the unlawful engagement, and boldly protested against the adoption of a stranger. His patriotism was offensive to the emperor, but he spoke the sentiments of the people, and was removed from the royal presence by an honourable banishment, a second command of the Cilician frontier, with the absolute disposal of the revenues of Cyprus. In this station, the Armenians again exercised his courage and exposed his negligence; and the same rebel, who baffled all his operations, was unhorsed and almost slain by the vigour of his lance. But Andronicus soon discovered a more easy and pleasing conquest, the beautiful Philippa, sister of the empress Maria, and daughter of Raymond of Poitou, the Latin prince of Antioch. For her sake, he deserted his station, and wasted the summer in balls and tournaments: to his love she sacrificed her innocence, her reputation, and the offer of an advantageous marriage. But the resentment of Manuel for this domestic affront, interrupted his pleasures: Andronicus left the indiscreet princess to weep and to repent; and, with a band of desperate adventurers, undertook the pilgrimage of Jerusalem. His birth, his martial renown, and professions of zeal, announced him as the champion of the cross; he soon captivated both the clergy and the king; and the Greek prince was invested with the lordship of Berytus, on the coast of Phœnicia, in his neighbourhood

resided a young and handsome queen of his own nation and family, great-grand-daughter of the emperor Alexis, and widow of Baldwin III, king of Jerusalem. She visited and loved her kinsman. Theodora was the third victim of his amorous seduction; and her shame was more public and scandalous than that of her predecessors. The emperor still thirsted for revenge; and his subjects and allies of the Syrian frontier, were repeatedly pressed to seize the person, and put out the eyes, of the fugitive. In Palestine he was no longer safe; but the tender Theodora revealed his danger and accompanied his flight. The queen of Jerusalem was exposed to the East, his obsequious concubine; and two illegitimate children were the living monuments of her weakness. Damascus was his first refuge; and, in the characters of the great Noureddin and his servant Saladin, the superstitious Greek might learn to revere the virtues of the Mussulmans. As the friend of Noureddin he visited, most probably Bagdad, and the courts of Persia; and, after a long circuit round the Caspian sea and the mountains of Georgia, he finally settled among the Turks of Asia Minor, the hereditary enemies of his country. The sultan of Colonia afforded an hospitable retreat to Andronicus, his mistress, and his band of outlaws: the debt of gratitude was paid by frequent incursions in the Roman province of Trebizond; and he seldom returned without an ample harvest of spoil and of Christian captives. In the story of his adventures, he was fond of comparing himself to David, who escaped, by a long exile, the snares of the wicked.



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But the royal prophet (he presumed to add) was content to lurk on the borders of Judea, to slay an Amalekite, and to threaten, in his miserable state, the life of the avaricious Nabial. The excursions of the Commenian prince had a wider range; and he had spread over the eastern world the glory of his name and religion. By a sentence of the Greek church the licentious rover had been separated from the faithful; but even this excommunication may prove, that he never abjured the profession of Christianity.

His vigilance had eluded or repelled the open and secret persecution of the emperor; but he was at length ensnared by the captivity of his female companion. The governor of Trebizond succeeded in his attempt to surprise the person of Theodora: the queen of Jerusalem and her two children were sent to Constantinople, and their loss embittered the tedious solitude of banishment. The fugitive implored and obtained a final pardon, with leave to throw himself at the feet of his sovereign, who was satisfied with the submission of this haughty spirit. Prostrate on the ground, he deplored with tears and groans the guilt of his past rebellion: nor would he presume to arise unless some faithful subject would drag him to the foot of the throne, by an iron chain with which he had secretly encircled his neck. This extraordinary penance excited the wonder and pity of the assembly; his sins were forgiven by the church and state; but the just suspicion of Manuel fixed his residence at a distance from the court at Oenoe, a town of Pontus, surrounded with rich vineyards, and situate on the coast of



the Euxine. The death of Manuel, and the disorders of the minority, soon opened the fairest field to his ambition. The emperor was a boy of twelve or fourteen years of age, without vigour, or wisdom, or experience; his mother, the empress Mary, abandoned her person and government to a favourite of the Comnenian name; and his sister, another Mary, whose husband, an Italian, was decorated with the title of Cæsar, excited a conspiracy, and at length an insurrection, against her odious stepmother. The provinces were forgotten, the capital was in flames, and a century of peace and order was overthrown in the vice and weakness of a few months. A civil war was kindled in Constantinople; the two factions fought a bloody battle in the square of the palace, and the rebels sustained a regular siege in the cathedral of St. Sophia. The patriarch laboured with honest zeal to heal the wounds of the republic, the most respectable patriots called aloud for a guardian and avenger, and every tongue repeated the praise of the talents and even the virtues of Andronicus. In his retirement, he affected to revolve the solemn duties of his oath. "If the safety or honour of the imperial family be threatened, I will reveal and oppose the mischief to the utmost of my power." His correspondence with the patriarch and patricians was seasoned with apt quotations from the psalms of David and the epistles of St. Paul; and he patiently waited till he was called to her deliverance by the voice of his country. In his march from Oesoe to Constantinople, his slender train insensibly swelled to a crowd and an army; his professions of religion

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and loyalty were mistaken for the language of his heart; and the simplicity of a foreign dress, which shewed to advantage his majestic stature, displayed a lively image of his poverty and exile. All opposition sunk before him; he reached the straits of the Thracian Bosphorus; the Byzantine navy sailed from the harbour to receive and transport the saviour of the empire; the torrent was loud and irresistible, and the insects who had basked in the sunshine of royal favour, disappeared at the blast of the storm. It was the first care of Andronicus to occupy the palace, to salute the emperor, to confine his mother, to punish her minister, and to restore the public order and tranquillity. He then visited the sepulchre of Manuel: the spectators were ordered to stand aloof, but as he bowed in the attitude of prayer, they heard, or thought they heard, a murmur of triumph and revenge. "I no longer fear thee, my old enemy, who hast driven me a vagabond to every climate of the earth. Thou art safely deposited under a sevenfold dome, from whence thou canst never arise till the signal of the last trumpet. It is now my turn, and speedily will I trample on thy ashes and thy posterity." From his subsequent tyranny we may impute such feelings to the man and the moment. But it is not extremely probable that he gave an articulate sound to his secret thoughts. In the first months of his administration, his designs were veiled by a fair semblance of hypocrisy, which could delude only the eyes of the multitude: the coronation of Alexius was performed with due solemnity, and his perfidious guardian,

holding in his hands the body and blood of Christ, most fervently declared, that he lived, and was ready to die, for the service of his beloved pupil. But his numerous adherents were instructed to maintain, that the sinking empire must perish in the hands of a child; that the Romans could only be saved by a veteran prince, bold in arms, skilful in policy, and taught to reign by the long experience of fortune and mankind; and that it was the duty of every citizen to force the reluctant modesty of Andronicus to undertake the burden of the public care. The young emperor was himself constrained to join his voice to the general acclamation, and to solicit the association of a colleague, who instantly degraded him from the supreme rank, secluded his person, and verified the rash declaration of the patriarch, that Alexius might be considered as dead, so soon as he was committed to the custody of his guardian. But his death was preceded by the imprisonment and execution of his mother. After blackening her reputation, and inflaming against her the passions of the multitude, the tyrant accused and tried the empress for a treasonable correspondence with the king of Hungary. His own son, a youth of honour and humanity, avowed his abhorrence of this flagitious act, and three of the judges had the merit of preferring their conscience to their safety; but the obsequious tribunal, without requiring any proof, or hearing any defence, condemned the widow of Manuel; and her unfortunate son subscribed the sentence of her death. Maria was strangled, her corpse was buried in the sea, and her memory was

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wounded by the insult most offensive to female vanity, a false and ugly representation of her beautiful form. The fate of her son was not long deferred: he was strangled with a bowstring, and the tyrant, insensible to pity or remorse, after surveying the body of the innocent youth, struck it rudely with his foot.—“Thy father,” he cried, “was a *knave*, thy mother a *whore*, and thyself “a *fool*!”

Andronicus  
us I,  
Consensus,  
A. D. 1183,  
October.

The Roman sceptre, the reward of his crimes, was held by Andronicus about three years and a half, as the guardian or sovereign of the empire. His government exhibited a singular contrast of vice and virtue. When he listened to his passions, he was the scourge, when he consulted his reason, the father of his people. In the exercise of private justice, he was equitable and rigorous: a shameful and pernicious venality was abolished, and the offices were filled with the most deserving candidates by a prince who had sense to choose, and severity to punish. He prohibited the inhuman practice of pillaging the goods and persons of shipwrecked mariners; the provinces, so long the objects of oppression or neglect, revived in prosperity and plenty; and millions applauded the distant blessings of his reign, while he was cursed by the witnesses of his daily cruelties. The ancient proverb, That blood-thirsty is the man who returns from banishment to power, had been applied with too much truth to Marius and Tiberius; and was now verified for the third time in the life of Andronicus. His memory was stored with a black list of the enemies and rivals, who had traduced



his merit, opposed his greatness, or insulted his misfortunes; and the only comfort of his exile was the sacred hope and promise of revenge. The necessary extinction of the young emperor and his mother, imposed the fatal obligation of extirpating the friends, who hated, and might punish, the assassin: and the repetition of murder rendered him less willing, and less able, to forgive. An horrid narrative of the victims whom he sacrificed by poison or the sword, by the sea or the flames, would be less expressive of his cruelty, than the appellation of the Halcyon-days, which was applied to a rare and bloodless week of repose: the tyrant strove to transfer, on the laws and the judges, some portion of his guilt; but the mask was fallen, and his subjects could no longer mistake the true author of their calamities. The noblest of the Greeks, more especially those who, by descent or alliance, might dispute the Comnenian inheritance, escaped from the monster's den: Nice or Prusa, Sicily or Cyprus, were their places of refuge; and as their flight was already criminal, they aggravated their offence by an open revolt, and the imperial title. Yet Andronicus resisted the daggers and swords of his most formidable enemies: Nice and Prusa were reduced and chastised: the Sicilians were content with the sack of Thessalonica: and the distance of Cyprus was not more propitious to the rebel than to the tyrant. His throne was subverted by a rival without merit, and a people without arms. Isaac Angelus, a descendant in the female line from the great Alexius, was marked as a victim, by the prudence or super-



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stitution of the emperor. In a moment of despair, Angelus defended his life and liberty, slew the executioner, and fled to the church of St. Sophia. The sanctuary was insensibly filled with a curious and mournful crowd, who, in his fate, prognosticated their own. But their lamentations were soon turned to curses, and their curses to threats: they dared to ask, "Why do we fear? why do we obey? we are many, and he is one; our patience is the only band of our slavery." With the dawn of day the city burst into a general sedition, the prisons were thrown open, the coldest and most servile were roused to the defence of their country, and Isaac, the second of the name, was raised from the sanctuary to the throne. Unconscious of his danger, the tyrant was absent; withdrawn from the toils of state, in the delicious islands of the Propontis. He had contracted an indecent marriage with Alice, or Agnes, daughter of Lewis VII of France, and relict of the unfortunate Alexius; and his society, more suitable to his temper than to his age, was composed of a young wife and a favourite concubine. On the first alarm he rushed to Constantinople, impatient for the blood of the guilty; but he was astonished by the silence of the palace, the tumult of the city, and the general desertion of mankind. Andronicus proclaimed a free pardon to his subjects; they neither desired nor would grant forgiveness: he offered to resign the crown to his son Manuel; but the virtues of the son could not expiate his father's crimes. The sea was still open for his retreat; but the news of the revolution had flown

along the coast; when fear had ceased, obedience was no more; the imperial galley was pursued and taken by an armed brigantine; and the tyrant was dragged to the presence of Isaac Angelus, loaded with fetters, and a long chain round his neck. His eloquence, and the tears of his female companions, pleaded in vain for his life; but, instead of the decencies of a legal execution, the new monarch abandoned the criminal to the numerous sufferers, whom he had deprived of a father, an husband, or a friend. His teeth and hair, an eye and a hand, were torn from him, as a poor compensation for their loss; and a short respite was allowed, that he might feel the bitterness of death. Astride on a camel, without any danger of a rescue, he was carried through the city, and the basest of the populace rejoiced to trample on the fallen majesty of their prince. After a thousand blows and outrages, Andronicus was hung by the feet, between two pillars that supported the statues of a wolf and sow; and every hand that could reach the public enemy, inflicted on his body some mark of ingenious or brutal cruelty, till two friendly or furious Italians, plunging their swords into his body, released him from all human punishment. In this long and painful agony,—“Lord have mercy upon me! and why will you bruise a broken reed?” were the only words that escaped from his mouth. Our hatred for the tyrant is lost in pity for the man; nor can we blame his pusillanimous resignation, since a Greek Christian was no longer master of his life.

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Isaac II,  
Angelus,  
A. D. 1183,  
Sept. 12.

I have been tempted to expatiate on the extraordinary character and adventures of Andronicus; but I shall here terminate the series of the Greek emperors since the time of Heraclius. The branches that sprang from the Comnenian trunk had insensibly withered; and the male line was continued only in the posterity of Andronicus himself, who, in the public confusion, usurped the sovereignty of Trebizond, so obscure in history, and so famous in romance. A private citizen of Philadelphia, Constantine Angelus, had emerged to wealth and honours, by his marriage with a daughter of the emperor Alexius. His son Andronicus is conspicuous only by his cowardice. His grandson Isaac punished and succeeded the tyrant; but he was dethroned by his own vices, and the ambition of his brother, and their discord introduced the Latins to the conquest of Constantinople, the first great period in the fall of the eastern empire.

A. D. 1204,  
April 12.

If we compute the number and duration of the reigns, it will be found, that a period of six hundred years is filled by sixty emperors, including in the Augustan list some female sovereigns; and deducting some usurpers who were never acknowledged in the capital; and some princes who did not live to possess their inheritance. The average proportion will allow ten years for each emperor, far below the chronological rule of Sir Isaac Newton, who, from the experience of more recent and regular monarchies, has defined about eighteen or twenty years as the term of an ordinary reign. The Byzantine empire was most tranquil and pro-

sperous when it could acquiesce in hereditary succession; five dynasties, the Heraclian, Isaurian, Amorian, Basilian, and Comnenian families, enjoyed and transmitted the royal patrimony during their respective series of five, four, three, six, and four generations; several princes number the years of their reign with those of their infancy; and Constantine VII and his two grandsons occupy the space of an entire century. But in the intervals of the Byzantine dynasties, the succession is rapid and broken, and the name of a successful candidate is speedily erased by a more fortunate competitor. Many were the paths that led to the summit of royalty: the fabric of rebellion was overthrown by the stroke of conspiracy, or undermined by the silent arts of intrigue; the favourites of the soldiers or people, of the senate or clergy, of the women and eunuchs, were alternately clothed with the purple; the means of their elevation were base, and their end was often contemptible or tragic. A being of the nature of man, endowed with the same faculties, but with a longer measure of existence, would cast down a smile of pity and contempt on the crimes and follies of human ambition, so eager, in a narrow span, to grasp at a precarious and short-lived enjoyment. It is thus that the experience of history exalts and enlarges the horizon of our intellectual view. In a composition of some days, in a period of some hours, six hundred years have rolled away, and the duration of a life or reign is contracted to a fleeting moment: the grave is ever beside



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the throne; the success of a criminal is almost instantly followed by the loss of his prize; and our immortal reason survives and disdains the sixty phantoms of kings who have passed before our eyes, and faintly dwell on our remembrance. The observation, that, in every age and climate, ambition has prevailed with the same commanding energy, may abate the surprize of a philosopher; but while he condemns the vanity, he may search the motive, of this universal desire to obtain and hold the sceptre of dominion. To the greater part of the Byzantine series, we cannot reasonably ascribe the love of fame and of mankind. The virtue alone of John Comnenus was beneficent and pure: the most illustrious of the princes, who precede or follow that respectable name, have trod with some dexterity and vigour the crooked and bloody paths of a selfish policy; in scrutinizing the imperfect characters of Leo the Isaurian, Basil I, and Alexius Comnenus, of Theophilus, the second Basil, and Manuel Comnenus, our esteem and censure are almost equally balanced; and the remainder of the imperial crowd could only desire and expect to be forgotten by posterity. Was personal happiness the aim and object of their ambition? I shall not descant on the vulgar topics of the misery of kings: but I may surely observe, that their condition, of all others, is the most pregnant with fear, and the least susceptible of hope. For these opposite passions, a larger scope was allowed in the revolutions of antiquity, than in the smooth and solid temper:



of the modern world, which cannot easily repeat either the triumph of Alexander or the fall of Darius. But the peculiar infelicity of the Byzantine princes exposed them to domestic perils, without affording any lively promise of foreign conquest. From the pinnacle of greatness, Andronicus was precipitated by a death more cruel and shameful than that of the vilest malefactor; but the most glorious of his predecessors had much more to dread from their subjects than to hope from their enemies. The army was licentious without spirit, the nation turbulent without freedom: the barbarians of the East and West pressed on the monarchy, and the loss of the provinces was terminated by the final servitude of the capital.

The entire series of Roman emperors, from the first of the Cæsars to the last of the Constantines, extends above fifteen hundred years: and the term of dominion unbroken by foreign conquest, surpasses the measure of the ancient monarchies; the Assyrians or Medes, the successors of Cyrus, or those of Alexander.

## CHAP. XLIX.

*Introduction, worship, and persecution of images—Revolt of Italy and Rome—Temporal dominion of the popes—Conquest of Italy by the Franks—Establishment of images—Character and coronation of Charlemagne—Restoration and decay of the Roman empire in the West—Independence of Italy—Constitution of the Germanic body.*

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Introduc-  
tion of  
images  
into the  
Christian  
church.

IN the connection of the church and state, I have considered the former as subservient only, and relative, to the latter; a salutary maxim, if in fact, as well as in narrative, it had ever been held sacred. The oriental philosophy of the gnostics, the dark abyss of predestination and grace, and the strange transformations of the eucharist from the sign to the substance of Christ's body,\* I have purposely abandoned to the curiosity of speculative divines. But I have reviewed, with diligence and pleasure, the objects of ecclesiastical history, by which the decline and fall of the Roman empire

\* The learned Selden has given the history of transubstantiation in a comprehensive and gaily sentence—"This opinion is only rhetoric turned into logic." (His Works, vol. iii, p. 2913, in his Table-talk.)

were materially affected, the propagation of Christianity, the constitution of the catholic church, the ruin of paganism, and the sects that arose from the mysterious controversies concerning the Trinity and incarnation. At the head of this class, we may justly rank the worship of images, so fiercely disputed in the eighth and ninth centuries: since a question of popular superstition produced the revolt of Italy, the temporal power of the popes, and the restoration of the Roman empire in the West.

The primitive Christians were possessed with an unconquerable repugnance to the use and abuse of images, and this aversion may be ascribed to their descent from the Jews, and their enmity to the Greeks. The Mosæic law had severely proscribed all representations of the Deity; and that precept was firmly established, in the principles and practice of the chosen people. The wit of the Christian apologists was pointed against the foolish idolaters, who bowed before the workmanship of their own hands, the images of brass and marble, which had they been endowed with sense and motion, should have started rather from the pedestal to adore the creative powers of the artist.\* Perhaps some recent and imperfect converts of the Gnostic tribe, might crown the statues of Christ and St. Paul with the profane honours which they paid to those of Aristotle

\* *Non intelligent homines idololatras, quid et sensus simulacra et mores possent, adorsura hominem fulgentis a quo sunt capite, (Deus, Insuper, l. II, c. 23.) Lactantius is the best, as well as the most elegant, of the Latin apologists. Their picture of idols agrees not only the object, but the form and colour.*

and Pythagoras;<sup>1</sup> but the public religion of the catholics was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Illiberis, three hundred years after the Christian era. Under the successors of Constantine, in the peace and luxury of the triumphant church, the more prudent bishops condescended to indulge a visible superstition, for the benefit of the multitude: and, after the ruin of paganism, they were no longer restrained by the apprehension of an odious parallel. The first introduction of a symbolic worship was in the veneration of the cross, and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God: but the gracious, and often supernatural favours, which in the popular belief were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited, and touched, and kissed, these lifeless remains, the memorials of their merits and sufferings.<sup>2</sup> But a memorial, more interesting than the scull or the sandals of a departed worthy, is a faithful copy of his person and features delineated by the arts of painting or sculpture. In every age, such copies, so congenial to human feelings, have been cherished by the zeal of private friendship, or public esteem: the images of the Roman emperors were ador-

<sup>1</sup> See Irenæus, Epiphanius, and Augustin, *Opusculæ*, Hist. des Eglises Réformées, tom. II. p. 2317. This hostile partiality has a little affinity with the private worship of Alexander Severus. (Hæroclitus, c. 28; Lactantius, *Heathen Termini*, vol. III. p. 24.)

<sup>2</sup> See this History, vol. III. p. 232; vol. IV. p. 100; vol. V. p. 123, 130.

with civil and almost religious honours; a reverence less ostentatious, but more sincere, was applied to the statues of sages and patriots; and these profane virtues, these splendid sins, disappeared in the presence of the holy men, who had died for their celestial and everlasting country. At first the experiment was made with caution and scruple; and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow though inevitable progression, the honours of the original were transferred to the copy: the devout Christian prayed before the image of a saint; and the pagan rites of genuflexion, luminaries, and incense, again stole into the catholic church. The scruples of reason or piety, were silenced by the strong evidence of visions and miracles; and the pictures which speak, and move, and bleed, must be endowed with a divine energy, and may be considered as the proper objects of religious adoration. The most audacious pencil might tremble in the rash attempt of defining by forms and colours, the infinite Spirit, the eternal Father, who pervades and sustains the universe.\* But the superstitious mind was more easily reconciled to paint and to worship the angels, and, above all,

Their  
worship.

\* On voit ce Dieu même seigner au dernier jour son univers avec une main d'homme. On voit au haut des temples ses portraits sous quel que forme humaine. (Cassiodore Nomenclator, li. 10. Collect. Luth. tom. viii. p. 112A, suit. Venet.). Il seroit peut-être à propos de ne point souffrir l'image de la Trinité ou de la Divinité; les défenseurs les plus zélés des images aient condamné celles-ci, et le concile de Trente ne parlant que des images de Jésus-Christ et des Saints. (Dupin, Bibliothèque du xvi. si. p. 154.)



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the Son of God, under the human shape, which on earth, they have condescended to assume. The second person of the Trinity had been clothed with a real and mortal body; but that body had ascended into heaven, and, had not some similitude been presented to the eyes of his disciples, the spiritual worship of Christ might have been obliterated by the visible relics and representations of the saints. A similar indulgence was requisite, and propitious, for the Virgin Mary: the place of her burial was unknown; and the assumption of her soul and body into heaven was adopted by the credulity of the Greeks and Latins. The use, and even the worship, of images, was firmly established before the end of the sixth century; they were fondly cherished by the warm imagination of the Greeks and Asiatics; the Pantheon and Vatican were adorned with the emblems of a new superstition; but this semblance of idolatry was more coldly entertained by the rude barbarians and the Arian clergy of the West. The bolder forms of sculpture, in brass or marble, which peopled the temples of antiquity, were offensive to the fancy or conscience of the Christian Greeks; and a smooth surface of colours has ever been esteemed a more decent and harmless mode of imitation.<sup>2</sup>

The Image  
of Christ.

The merit and effect of a copy depends on its resemblance with the original; but the primitive

<sup>2</sup> This general history of images is drawn from the third book of the *Hist. de l'Eglise* Bellesmoulin de Rouen, tom. ii. p. 1210-1287. He was a protestant, but of a mild spirit; and on this head the protestantism is unanimously in the right, that there can venture to be idolatry. See the propriety of poor free Page, *Crison*, lib. ii. p. 42.

Christians were ignorant of the genuine features of the Son of God, his mother, and his apostles: the statue of Christ at Pameas in Palestine<sup>2</sup> was more probably that of some temporal saviour: The Ghosties and their profane monuments were reprobated; and the fancy of the Christian artists could only be guided by the clandestine imitation of some heathen model. In this distress, a bold and dexterous invention assured at once the likeness of the image and the innocence of the worship. A new superstructure of fable was raised on the popular basis of a Syrian legend, on the correspondence of Christ and Abgarus, so famous in the days of Eusebius, so reluctantly deserted by our modern advocates. The bishop of Cæsarea<sup>3</sup> records the epistle,<sup>4</sup> but he most strangely forgets

<sup>2</sup> After removing some rubbish of marble and immaturity, it may be allowed, that as late as the year 300, Pameas in Palestine was decorated with a bronze statue, representing a grave personage wrapt in a cloak, with a graven or suppliant female kneeling before him; and that an inscription—*ὁ σωτήρ τοῦ κόσμου*—was perhaps inscribed on the pedestal. By the Christians, this group was hastily explained of their founder and the pious woman whom he had cured of the bloody flux. (Euseb. vii. 18. Philostorg. vii. 3, 82.) M. de Beauvallet more reasonably conjectures the philosopher Apollonius, or the emperor Vespasian; in the latter supposition, the female is a city, a province, or perhaps the queen Berenice. (Bibliothèque Germanique, tom. xiii. p. 1-97.)

<sup>3</sup> Euseb. Hist. Ecclésiast. l. i. c. 13. The learned Assmann has sought up the collateral aid of the three Syriac *apocrypha*, Ephraim, Isaac, and James Bishop of Edessa; but I do not find any notice of the Syriac original or the archives of Edessa. (Bibl. Orient. tom. i. p. 319, 320, 331); their vague belief is probably derived from the Greeks.

<sup>4</sup> The evidence for these epistles is stated and rejected by the candid Lactantius, (Heathen Testimonies, vol. i. p. 279-309). Among the herd of sages who are hardly driven from this convenient, but untenable,

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the picture of Christ;<sup>8</sup> the perfect impression of his face on a linen, with which he gratified the faith of the royal stranger, who had invoked his healing power, and offered the strong city of Edessa to protect him against the malice of the Jews. The ignorance of the primitive church is explained by the long imprisonment of the image in a niche of the wall, from whence, after an oblivion of five hundred years, it was released by some prudent bishop, and seasonably presented to the devotion of the times. Its first and most glorious exploit was the deliverance of the city from the arms of Chosroes Nushirvan; and it was soon revered as a pledge of the divine promise, that Edessa should never be taken by a foreign enemy. It is true indeed, that the text of Procopius ascribes the double deliverance of Edessa, to the wealth and valour of her citizens, who purchased the absence and repelled the assault of the Persian monarch. He was ignorant, the profane historian, of the testimony which he is compelled to deliver in the ecclesiastical page of Evagrius, that the Palladium was exposed on the

post; I am ashamed, with the Greeks, Caron, Tiberius, &c. to discover Mr. Addison, an English gentleman, (his Works, vol. 5, p. 378, Baskerville's edition) but his superficial trust in the Christian religion over its credit to his name, his style, and the universal applause of our clergy.

<sup>8</sup> From the silence of James of Barre, (Athenian, *Relique d'Antiquité*, 266, 267, and the *Geography of Evagrius*, (Hist. Eccles. l. iv, c. 27), I conclude that this title was invented between the years 321 and 384, immediately after the siege of Edessa in 346, (Athenian, tom. ii, p. 416, Procopius, *de Bell. Persic.* l. iv). It is the sword and buckler of Gregory II, (in Epist. 12, and Leon. Isaac. *Concord.* tom. viii, p. 666, 667) of John Barnabas, (Olymp. tom. i, p. 231, edit. Lequien), and of the second Nicene Council, (Acta, v, p. 1030). The most perfect edition may be found in Cedrenus, (*Compend.* p. 175-176).

rampart; and that the water which had been  
 sprinkled on the holy face, instead of quenching,  
 added new fuel to the flames of the besieged.  
 After this important service, the image of Edessa  
 was preserved with respect and gratitude; and  
 if the Armenians rejected the legend, the more  
 credulous Greeks adored the miniature, which  
 was not the work of any mortal pencil, but the  
 immediate creation of the divine original. The  
 style and sentiments of a Byzantine hymn will  
 declare how far their worship was removed  
 from the grossest idolatry. "How can we with  
 " mortal eyes contemplate this image, whose  
 " celestial splendour the host of heaven pre-  
 " sumes not to behold? He who dwells in  
 " heaven condescends this day to visit us by his  
 " venerable image; He who is seated on the  
 " cherubim, visits us this day by a picture,  
 " which the Father has delineated with his im-  
 " maculate hand, which he has formed in an in-  
 " effable manner, and which we sanctify by ador-  
 " ing it with fear and love." Before the end of  
 the sixth century, these images, *made without  
 hands*, (in Greek it is a single word<sup>1</sup>), were pro-  
 pagated in the camps and cities of the eastern

<sup>1</sup> *ἄνεργον*. See Dictionar. in Gloss. Græc. et Lat. The subject  
 is treated with equal learning and dignity by the Jewish Geographer, (Syn-  
 cronist de Iudæis) and Maimonides, ad. eximius. *Coloni de Iudæis*,  
 p. 289-290, the one, or rather the six, of the *ἄνεργον*, and the *ἁγία  
 εἰκὼν*; with equal reason and wit by the judicious Bollandus in the  
 critical controversy which he has spread through every volume of the  
*Hibschingus Germanicus*, (tom. i. fol. p. 1-20; xv, p. 21-55; xiv,  
 p. 1-40; xviii, p. 83-111; xxiiv, p. 1-51; xxvi, p. 111-135; xxvii,  
 p. 15-107; xxviii, p. 67-95).

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its copies.

empire :<sup>a</sup> they were the objects of worship, and the instruments of miracles : and in the hour of danger or tumult, their venerable presence could revive the hope, rekindle the courage, or repress the fury, of the Roman legions. Of these pictures, the far greater part, the transcripts of a human pencil, could only pretend to a secondary likeness and improper title : but there were some of higher descent, who derived their resemblance from an immediate contact with the original, endowed, for that purpose, with a miraculous and prolific virtue. The most ambitious aspired from a filial to a fraternal relation with the image of Edessa ; and such is the *veronica* of Rome, or Spain, or Jerusalem, which Christ in his agony and bloody sweat applied to his face, and delivered to an holy matron. The fruitful precedent was speedily transferred to the Virgin Mary, and the saints and martyrs. In the church of Diospolis in Palestine the features of the mother of God<sup>b</sup> were deeply inscribed in a marble column : the East and West have been decorated by the pencil of St. Luke ; and the evangelist, who was perhaps a physician, has been forced to exercise the occupation of a painter, so profane and odious in the

<sup>a</sup> Theophylact Simocatta II. ii. c. ii. p. 24 : I. iii. c. I. p. 62 ; celebrates the *Asiaticæ ægypsiæ*, which he styles *ægyptiæ* ; yet it was no more than a copy, since he adds *ægyptiæ* et *ægyptiæ* et *ægyptiæ* (ed. Editus) *ægyptiæ* et *ægyptiæ*. See Pagl. Ann. ii. A. D. 386, N<sup>o</sup>. 11.

<sup>b</sup> See in the genuine or supposed works of John Damascenus, two passages on the Virgin and St. Luke, which have not been noticed by Gieseler, nor consequently by Deunhofer, (Opera Joh. Damasceni, tom. i. p. 315, 321).



eyes of the primitive Christians. The Olympian Jove, created by the muse of Homer, and the chisel of Phidias, might inspire a philosophic mind with momentary devotion: but these catholic images were faintly and flatly delineated by monkish artists in the last degeneracy of taste and genius.\*

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The worship of images had stolen\* into the church by insensible degrees, and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension, that under the mask of Christianity, they had restored the religion of their fathers: they heard, with grief and impatience, the name of idolaters; the incessant charge of the Jews and Mahometans,<sup>†</sup> who derived from the law and the koran an immortal hatred to graven images and all the relative worship. The servitude of the Jews might curb their zeal and depreciate their authority; but the triumphant Mussulmans, who reigned at Damascus, and threatened Constantinople, cast into the scale of reproach the accumulated weight of truth and victory. The cities of Syria, Palestine, and Egypt, had been fortified with the images of Christ,

Opposition  
to image  
worship.

\* "Your scandalous figures would quite out-brave the reasons they are as bad as a group of statues!" It was they, that the ignorance and bigotry of a Greek priest applauded the picture of Titus, which he had ordered, and refused to accept.

† By Constantine, Zosimus, Glycas, and Manasses, the reign of the Iconoclasts is ascribed to the caliph Yezid and two Jews, who promised the empire to Leo; and the reproaches of some hostile sectaries are turned into an absurd conspiracy for restoring the purity of the Christian worship, (see Spelman, Hist. lang. v. 2).

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his mother, and his saints; and each city presumed on the hope or promise of miraculous defence. In a rapid conquest of ten years, the Arabs subdued those cities and these images; and, in their opinion, the Lord of Hosts pronounced a decisive judgment between the adoration and contempt of these mute and inanimate idols. For a while Edessa had braved the Persian assaults; but the chosen city, the spouse of Christ, was involved in the common ruin; and his divine residence became the slave and trophy of the infidels. After a servitude of three hundred years, the Palladium was yielded to the devotion of Constantinople, for a ransom of twelve thousand pounds of silver, the redemption of two hundred Mussulmans, and a perpetual truce for the territory of Edessa.\* In this season of distress and dismay, the eloquence of the monks was exercised in the defence of images; and they attempted to prove, that the sin and schism of the greatest part of the Orientals had forfeited the favour, and annihilated the virtue, of these precious symbols. But they were now opposed by the murmurs of many simple or rational Christians, who appealed to the evidence of texts, of facts, and of the primitive times, and secretly desired the reformation of the church. As the worship of images had never been established by any general or positive law, its progress in the

\* See Kinnam, (*Hist. Antioch.* p. 257); Abulpharagius, (*Dynast.* p. 101); and Abulbeka, (*Annal. Moslem.* p. 719), and the *Cronicon* of Pagi, (tom. iii. A. D. 944). The prudent Franks refused to determine whether the image of Edessa now represents *Jesus* or *St. John*; but its repose is mysterious, and this ancient object of worship is no longer famous or fashionable.

eastern empire had been retarded, or accelerated, by the differences of men and manners, the local degrees of refinement, and the personal characters of the bishops. The splendid devotion was fondly cherished by the levity of the capital, and the inventive genius of the Byzantine clergy, while the rude and remote districts of Asia were strangers to this innovation of sacred luxury. Many large congregations of Gnostics and Arians maintained, after their conversion, the simple worship which had preceded their separation; and the Armenians, the most warlike subjects of Rome, were not reconciled, in the twelfth century, to the sight of images. These various denominations of men afforded a fund of prejudice and aversion, of small account in the villages of Anatolia or Thrace, but which, in the fortune of a soldier, a prelate, or an eunuch, might be often connected with the powers of the church and state.

Of such adventurers, the most fortunate was the emperor Leo III,<sup>1</sup> who, from the mountains

Law the  
Inventor,  
and his  
WIFE,  
A. D. 1785-  
1845.

<sup>2</sup> *Apollon* and *Adonis* were Syrian names which were widely adopted. (Nilsson, l.c., p. 228). The Armenian churches are still content with the cross, (Missions in Levant, tom. III, p. 148); but surely the christening Greek is unjust to the superstition of the Germans of the sixth century.

\* The original, but are impartial, monuments of the Iconoclasts must be drawn from the Acts of the Councils, tom. viii and ix, Collect. Labbé, ed. 1704, and the historical writings of Theophanes, Nicephorus, Maximus, Euthymius, Zonaras, &c. Of the modern-orthodox, Barlaam, Paul, Nectarius Alexander, (Hist. Ecles. Ecumen. vol. vi and vii), and Mourmouze, (Hist. des Iconoclastes), have treated the subject with learning, piety, and credit. The protestant authors of Pederic, Spensheim Officium Imaginum Rejectionis and Jettus Banquet, &c.

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of Isauria, ascended the throne of the East. He was ignorant of sacred and profane letters: but his education, his reason, perhaps his intercourse with the Jews and Arabs, had inspired the martial peasant with an hatred of images; and it was held to be the duty of a prince, to impose on his subjects the dictates of his own conscience. But in the outset of an unsettled reign, during ten years of toil and danger, Leo submitted to the meanness of hypocrisy, bowed before the idols which he despised, and satisfied the Roman pontiff with the annual professions of his orthodoxy and zeal. In the reformation of religion, his first steps were moderate and cautious; he assembled a great council of senators and bishops, and enacted, with their consent, that all the images should be removed from the sanctuary and altar to a proper height in the churches, where they might be visible to the eyes, and inaccessible to the superstition, of the people. But it was impossible on either side to check the rapid though adverse impulse of veneration and abhorrence: in their lofty position, the sacred images still edified their votaries and reproached the tyrant. He was himself provoked by resistance and invective; and his own party accused him of an imperfect discharge of his duty, and urged for his imitation, the example of the Jewish king, who had broken without scruple the brazen serpent of the temple. By a second edict, he proscribed the

(Hist. des Eglises Reformatées, tom. II, l. xxiij. p. 1339-1383), are cited from the latest edition. With this mutual aid, and opposite industry, it is easy for us to pursue the balance with philosophy and candour.

existence as well as the use of religious pictures; the churches of Constantinople and the provinces were cleansed from idolatry; the images of Christ, the Virgin, and the Saints, were demolished, or a smooth surface of plaster was spread over the walls of the edifice. The sect of the Iconoclasts was supported by the zeal and despotism of six emperors, and the East and West were involved in a noisy conflict of one hundred and twenty years. It was the design of Leo the Isaurian to pronounce the condemnation of images, as an article of faith, and by the authority of a general council: but the convocation of such an assembly was reserved for his son Constantine;<sup>a</sup> and though it is stigmatized by triumphant bigotry as a meeting of fools and atheists, their own partial and mutilated acts betray many symptoms of reason and piety. The debates and decrees of many provincial synods introduced the summons of the general council which met in the suburbs of Constantinople, and was composed of the respectable number of three hundred and thirty-eight bishops of Europe and Anatolia: for the patriarchs of Antioch and Alexandria were the slaves of the caliph, and the Roman pontiff had withdrawn the churches of Italy and the West from the communion of the

Their  
Council of  
Constantinople.  
A. D. 754.

<sup>a</sup> Some flowers of rhetoric are found throughout an action, and the bishops and patriarchs. By Damascenus it is styled *synodus* *ecumenica*, *Opus*, tom. i. p. 673. Spanheim's *Apology for the Council of Constantinople* (p. 171, &c.) is worked up with truth and ingenuity, from such materials as he could find in the *Niceus Actis*, (p. 1046, &c.). The words of Damascenus concerning the council, into sentences, make them *ecumenica*, slaves of their body, &c. *Opus*, tom. i. p. 306.



Greeks. This Byzantine synod assumed the rank and powers of the seventh general council; yet even this title was a recognition of the six preceding assemblies which had laboriously built the structure of the catholic faith. After a serious deliberation of six months, the three hundred and thirty-eight bishops pronounced and subscribed an unanimous decree, that all visible symbols of Christ, except in the Eucharist, were either blasphemous or heretical; that image worship was a corruption of Christianity and a renewal of paganism; that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver the objects of their private superstition, were guilty of disobedience to the authority of the church and of the emperor. In their loud and loyal acclamations, they celebrated the merits of their temporal redeemer; and to his zeal and justice they intrusted the execution of their spiritual censures. At Constantinople, as in the former councils, the will of the prince was the rule of episcopal faith; but, on this occasion, I am inclined to suspect that a large majority of the prelates sacrificed their secret conscience to the temptations of hope and fear. In the long night of superstition, the Christians had wandered far away from the simplicity of the gospel; nor was it easy for them to discern the clue, and tread back the mazes, of the labyrinth. The worship of images was inseparably blended, at least to a pious fancy, with the cross, the Virgin, the saints and their relics: the holy ground was involved in a cloud of miracles and visions; and

the nerves of the mind, curiosity and scepticism, were benumbed by the habits of obedience and belief. Constantine himself is accused of indulging a royal license to doubt, or deny, or deride the mysteries of the catholics,\* but they were deeply inscribed in the public and private creed of his bishops; and the boldest Iconoclast might assault with a secret horror, the monuments of popular devotion, which were consecrated to the honour of his celestial patrons. In the reformation of the sixteenth century, freedom and knowledge had expanded all the faculties of man; the thirst of innovation superseded the reverence of antiquity, and the vigour of Europe could disdain those phantoms which terrified the sickly and servile weakness of the Greeks.

The scandal of an abstract heresy can be only proclaimed to the people by the blast of the ecclesiastical trumpet; but the most ignorant can perceive, the most torpid must feel, the profanation and downfall of their visible deities. The first hostilities of Leo were directed against a holy Christ on the vestibule, and above the gate, of the palace. A ladder had been planted for the assault, but it was furiously smitten by a crowd of zealots and women: they beheld, with pious transport, the ministers of sacrilege tumbling from on high, and dashed against the pavement; and the impours of the ancient martyrs were prostituted to

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Their persecution of the images and monks.  
A. D. 726.  
727.

\* He is accused of presenting the title of *marito* to the Virgin, Mother of Christ, comparing her with her daughter to an empty vessel of Ariston, Nestorianism, &c. In his defence, Synonymus is cited, p. 227, as suggesting a comparison between the fulness of a father and the duty of his daughter to him.

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these criminals, who justly suffered for murder and rebellion.<sup>a</sup> The execution of the imperial edict was resisted by frequent tumults in Constantinople and the provinces: the person of Leo was endangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power. Of the Archipelago, or Holy Sea, the numerous islands were filled with images and monks: their votaries abjured, without scruple, the enemy of Christ, his mother, and the saints: they armed a fleet of boats and galleys, displayed their consecrated banners, and boldly steered for the harbour of Constantinople, to place on the throne a new favourite of God and the people. They depended on the succour of a miracle: but their miracles were inefficient against the *Greek fire*; and, after the defeat and conflagration of their fleet, the naked islands were abandoned to the clemency or justice of the conqueror. The son of Leo, in the first year of his reign, had undertaken an expedition against the Saracens: during his absence, the capital, the palace, and the purple, were occupied by his kinsman Artavasdes, the ambitious champion of the orthodox faith. The worship of images was triumphantly restored: the patriarch renounced his dissimulation, or dissembled his sentiments: and the righteous claim of the usurper was acknowledged, both in the new, and in an-

<sup>a</sup> The holy confessor Theophanes approves the principle of their rebellion, but accuses John, cp. 222. Gregory II (the Roman), ad Greg. Lem. Concil. tom. iiii, p. 681, 644) applies the zeal of the Byzantine women who killed the imperial officers.

cient Rome. Constantine flew for refuge to his paternal mountains; but he descended at the head of the bold and affectionate Isaurians; and his final victory confounded the arms and predictions of the fanatics. His long reign was distracted with clamour, sedition, conspiracy, and mutual hatred, and sanguinary revenge; the persecution of images was the motive, or pretence, of his adversaries; and, if they missed a temporal diadem, they were rewarded by the Greeks with the crown of martyrdom. In every act of open and clandestine treason, the emperor felt the unforgiving enmity of the monks, the faithful slaves of the superstition to which they owed their riches and influence. They prayed, they preached, they absolved, they inflamed, they conspired; the solitude of Palestine poured forth a torrent of invective; and the pen of St. John Damascenus,\* the last of the Greek fathers, devoted the tyrant's head, both in this world and the next. "I am not at Jer-

\* John, or Mammur, was a noble Christian of Damascus, who held a considerable office in the service of the empire. His zeal in the cause of images exposed him to the resentment and vexatious of the Greek emperor; and on the inspection of a treasonable correspondence, he was deprived of his right hand, which was miraculously restored by the Virgin. After this deliverance, he resigned his office, distributed his wealth, and buried himself in the monastery of St. Sabas, between Jerusalem and the Dead Sea. The legend is famous; but his learned editor, Father Lequien, has unluckily proved that St. John Damascenus was already a monk before the Iconoclast dispute. (*Opera, tom. i. Vite St. Jean, Damasceni. p. 10-13, et Notes ad loc.*)

\* After sending Leo to the devil, he introduces his *belles-lettres* with some Greek and Latin verses elegantly rendered into Greek. (*Opera Damasceni, tom. i. p. 625*). If the authenticity of this piece be suspicious, we are sure that in other works, no longer extant, Damascenus bestowed on Constantine the title of *our Emperor*, *ἡμετέριον βασιλέα*, (*Mon. i. p. 306*).

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sure to examine how far the monks provoked, nor how much they have exaggerated, their real and pretended sufferings, nor how many lost their lives or limbs, their eyes or their beads, by the cruelty of the emperor. From the chastisement of individuals, he proceeded to the abolition of the order; and, as it was wealthy and useless, his resentment might be stimulated by avarice and justified by patriotism. The formidable name and mission of the *Dragon*,<sup>a</sup> his visitor-general, excited the terror and abhorrence of the *black* nation: the religious communities were dissolved, the buildings were converted into magazines, or barracks; the lands, moveables, and cattle, were confiscated; and our modern precedents will support the charge, that much wanton or malicious havoc was exercised against the relics, and even the books, of the monasteries. With the habit and profession of monks, the public and private worship of images was rigorously proscribed; and it should seem, that a solemn abjuration of idolatry was exacted from the subjects, or at least from the clergy, of the eastern empire.<sup>b</sup>

State of  
Italy.

The patient East abjured, with reluctance, her sacred images; they were fondly cherished, and

<sup>a</sup> In the narration of this persecution from Theophanes and Cedrenus, Spanheim (p. 215-218) is happy to compare the *Dracon* of Leo with the dragons (*Dragons*) of Louis XIV.; and highly recommends itself with this controversial pun.

<sup>b</sup> Theophanes says expressly, *οὐκ ἔστιν ἔτι τῶν εἰκόνων ἡ λατρεία*, which, I suppose, has passed for obvious and requires no verbal notice. (Dainkoffen: Op. tom. i. p. 221.) This sixth and subsequent edict has sometimes been seen in any modern code.



vigorously defended, by the independent zeal of the Italians. In ecclesiastical rank and jurisdiction, the patriarch of Constantinople and the pope of Rome were nearly equal. But the Greek prelate was a domestic slave under the eye of his master, at whose nod he alternately passed from the convent to the throne, and from the throne to the convent. A distant and dangerous station amidst the barbarians of the West, excited the spirit and freedom of the Latin bishops. Their popular election endeared them to the Romans; the public and private indigence was relieved by their ample revenue; and the weakness or neglect of the emperors compelled them to consult, both in peace and war, the temporal safety of the city. In the school of adversity the priest insensibly imbibed the virtues and the ambition of a prince; the same character was assumed, the same policy was adopted, by the Italian, the Greek, or the Syrian, who ascended the chair of St. Peter: and, after the loss of her legions and provinces, the genius and fortune of the popes again restored the supremacy of Rome. It is agreed, that in the eighth century, their dominion was founded on rebellion, and that the rebellion was produced, and justified, by the heresy of the Iconoclasts: but the conduct of the second and third Gregory, in this memorable contest, is variously interpreted by the wishes of their friends and enemies. The Byzantine writers unanimously declare, that, after a fruitless admonition, they pronounced the separation of the East and West, and deprived the sacrile-

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gious tyrant of the revenue and sovereignty of Italy. Their excommunication is still more clearly expressed by the Greeks, who beheld the accomplishment of the papal triumphs: and as they are more strongly attached to their religion than to their country, they praise, instead of blaming, the zeal and orthodoxy of these apostolical men.\* The modern champions of Rome are eager to accept the praise and the precedent: this great and glorious example of the deposition of royal heretics is celebrated by the cardinals Baroni-us and Bellarmine;† and if they are asked, why the same thunders were not hurled against the Neros and Julians of antiquity? they reply, that the weakness of the primitive church was the sole cause of her patient loyalty.‡ On this occasion, the efforts of love and hatred are the same: and the zealous protestants, who seek to kindle the indignation, and to alarm the fears, of princes

\* *Eos non solum eos vocare tradidit, sed facientes tales ut acciperent*, says Theophanes, (Chronograph. p. 343). For this Gregory is styled by Cardinal *Gregorius mag. excommunicatus*, (p. 430). Zonaras specifies the standard-examples ending, (Ann. II, l. xi, p. 104, 105). It may be observed, that the Greeks are apt to confound the times and actions of two Con-gregations.

† See Baronius, Annal. Eccles. A. D. 1382, N. 4; l. i. dignum ex-emplum; Bellarmine, de Roman Pontific. l. v. c. 11. *indignum cum parte imperii*. Sigonius, de Regno Italia, l. iii. Opera, tom. II, p. 169. Yet such is our change of taste, that Sigonius is censured by the editor of Milan, Philippus Argenteus, a Bolognese, and subject of the pope.

‡ Quod si Christiani alios non deposuerunt Neronem aut Julianum, id fuit quia decuerat alios temporales Christianos, Ormus Bellarmine, de Rom. Pont. l. vi, c. 7). Cardinal Perron adds a distinction more honourable to the first Christians, but not more satisfactory to modern writers—the treason of heretics and apostates, who break their oath, belie their coin, and renounce their allegiance to Christ and his church. (Verum, p. 207).

and magistrates, expatiate on the insolence and treason of the two Gregories against their lawful sovereign.<sup>1</sup> They are defended only by the moderate catholics, for the most part, of the Gallican church,<sup>2</sup> who respect the saint, without approving the sin. These common advocates of the crown and the mitre circumscribe the truth of facts by the rule of equity, scripture, and tradition; and appeal to the evidence of the Latins,<sup>3</sup> and the lives<sup>4</sup> and epistles of the popes themselves.

<sup>1</sup> Take, as a specimen, the cautious Bezangé, (*Hist. de l'Eglise*, p. 1550, 1551), and the vehement Spelman; (*Hist. Imaginaria*), who, with an hundred more, tread in the footsteps of the centuriators of Magdeburgh.

<sup>2</sup> See Lamiroy, (*Opera tom. v. pars li. apud. vii. 7. p. 458-474*) Nicolas Alexander, (*Hist. Nov. Testamenti*, secul. viii. lib. 1. p. 88-101) Pagi, (*Critica*, tom. III. p. 215-216), and Giamont, (*Costa Civile di Napoli*, tom. 1. p. 217-220), a disciple of the Gallican school. In the field of controversy I always pity the moderate party, who stand on the open middle ground exposed to the fire of both sides.

<sup>3</sup> They appealed to Paul Warneford, at Discomus, the Gentle Language; (*l. vi. c. 48. p. 466, 467*, in Script. Ita. Muratori, tom. I. pars li.) and the learned Anstadius, (*de Vita Pont. in Muratori*, tom. li. pars li.) Gergorius II. p. 134; Gergorius III. p. 135; Zacharias, p. 161; Stephanus III. p. 163; Paulus, p. 177; Stephanus IV. p. 178; Hadrianus, p. 179; Leo III. p. 185. Yet I may remark, that the true Anastasius, (*Hist. Karol. p. 124*, edit. Reg.), and the Historic Misodis, (*l. xxi. p. 151*, in tom. I. Script. Ita.), both of the 14th century, translate and approve the Greek text of Theophanes.

<sup>4</sup> With some minute difference, the most learned writers, Lucius Heisterius, Schelstrate, Claviger, Baccius, Muratori, (*Prolegomena* 2<sup>a</sup> tom. III. pars li.) are agreed that the *Liber Pontificalis* was composed and continued by the episcopal librarians and notaries of the sixth and 14th centuries; and that the last and smallest part is the work of Anastasius, whose name it bears. The style is barbarous, the narrative partial, the details are trifling—yet it must be read as a curious and authentic record of the times. The epistles of the popes are superior to the volumes of Councils.

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Epistles of  
Gregory  
II. to the  
emperor,  
A. D. 727.

Two original epistles from Gregory II. to the emperor Leo, are still extant;<sup>a</sup> and if they cannot be praised as the most perfect models of eloquence and logic, they exhibit the portrait, or at least the mask, of the founder of the papal monarchy. "During ten pure and fortunate years," says Gregory to the emperor, "we have tasted the annual comfort of your royal letters; subscribed in purple ink, with your own hand, the sacred pledges of your attachment to the orthodox creed of our fathers. How deplorable is the change! how tremendous the scandal! You now accuse the catholics of idolatry; and, by the accusation, you betray your own impiety and ignorance. To this ignorance we are compelled to adapt the grossness of our style and arguments: the first elements of holy letters are sufficient for your confusion; and were you to enter a grammar-school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn-hooks at your head." After this decent salutation, the pope attempts the usual distinction between the idols of antiquity and the Christian images. The former were the fanciful representations of phantoms or demons, at a time when the true God had not manifested his person in any visible likeness. The

<sup>a</sup> The two epistles of Gregory II. have been preserved in the Acts of the Nicene Council, *tom. viii. p. 651-674*. They are without a date, which is variously fixed, by the notes in the year 720, by Mazarini *Libell. d'Hadrian. tom. vi. p. 110* in 729, and by Pagi in 730. Such is the force of prejudice, that some papists have perverted the good sense and moderation of these letters.

latter are the genuine forms of Christ, his mother, and his saints, who had approved, by a crowd of miracles, the innocence and merit of this relative worship. He must indeed have trusted to the ignorance of Leo, since he could assert the perpetual use of images, from the apostolic age, and their venerable presence in the six synods of the catholic church. A more specious argument is drawn from present possession and recent practice; the harmony of the Christian world supersedes the demand of a general council; and Gregory frankly confesses, that such assemblies can only be useful under the reign of an orthodox prince. To the impudent and inhuman Leo, more guilty than an heretic, he recommends peace, silence, and implicit obedience to his spiritual guides of Constantinople and Rome. The limits of civil and ecclesiastical powers are defined by the pontiff. To the former he appropriates the body; to the latter, the soul: the sword of justice is in the hands of the magistrate; the more formidable weapon of excommunication is intrusted to the clergy; and in the exercise of their divine commission, a zealous son will not spare his offending father: the successor of St. Peter may lawfully chastise the kings of the earth. "You assault us, O tyrant! with a carnal and military hand: unarmed and naked, we can only implore the Christ, the prince of the heavenly host, that he will send unto you a devil, for the destruction of your body and the salvation of your soul. You declare, with foolish arrogance, I



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" will despatch my orders to Rome: I will break  
 " in pieces the image of St. Peter; and Gregory,  
 " like his predecessor Martin, shall be transport-  
 " ed in chains, and in exile, to the foot of the im-  
 " perial throne. Would to God, that I might  
 " be permitted to tread in the footsteps of the  
 " holy Martin; but may the fate of Constantine  
 " serve as a warning to the persecutors of the  
 " church. After his just condemnation by the  
 " bishops of Sicily, the tyrant was cut off, in  
 " the fulness of his sins, by a domestic servant:  
 " the saint is still adored by the nations of Scythia,  
 " among whom he ended his banishment and his  
 " life. But it is our duty to live for the edifica-  
 " tion and support of the faithful people; nor  
 " are we reduced to risk our safety on the event  
 " of a combat. Incapable as you are of de-  
 " fending your Roman subjects, the maritime  
 " situation of the city may perhaps expose it to  
 " your depredation; but we can remove to the  
 " distance of four-and-twenty *stadia*,<sup>1</sup> to the first  
 " fortress of the Lombards, and then—you  
 " may pursue the winds. Are you ignorant that  
 " the popes are the bond of union, the mediators  
 " of peace between the East and West? The  
 " eyes of the nations are fixed on our humility;

<sup>1</sup> *Quatuordecim milia stadia sunt à Agrippa Ponto ad eos quos res  
 Romanas, etiamque ludos res suas, (Epist. i. p. 694).* This proximity  
 of the Lombards is hard of digestion. Camille Pellegrini (His-  
 toire, iv. de l'Oratoire des Saints, in the Script. Ital. tom. v. p. 172, 173)  
 loosely reckons the xxiith *stadia*, not from Rome, but from the limits  
 of the Roman duchy, to the first fortress, perhaps *Acqua*, of the Lom-  
 bards. I rather believe that Gregory, with the candour of the age,  
 employs *stadia* for miles, without much inquiry into the geographi-  
 cal measure.

"and they revere, as a God upon earth, the  
 "apostle St. Peter, whose image you threaten to  
 "destroy." The remote and interior kingdoms  
 "of the West present their homage to Christ and  
 "his viceregent, and we now prepare to visit  
 "one of their most powerful monarchs, who de-  
 "sires to receive from our hands the sacrament of  
 "baptism." The barbarians have submitted to  
 "the yoke of the gospel, while you alone are  
 "deaf to the voice of the shepherd. These pious  
 "barbarians are kindled into rage; they thirst to  
 "avenge the persecution of the East. Abandon  
 "your rash and fatal enterprise; reflect, tremble,  
 "and repent. If you persist, we are innocent of  
 "the blood that will be spilt in the contest; may  
 "it fall on your own head."

The first assault of Leo against the images of Revels of Italy, A. D. 728, &c.  
 Constantinople had been witnessed by a crowd of  
 strangers from Italy and the West, who related  
 with grief and indignation the sacrilege of the  
 emperor. But on the reception of his proscrip-  
 tive edict, they trembled for their domestic deities;  
 the images of Christ and the Virgin, of the angels,  
 martyrs, and saints, were abolished in all the  
 churches of Italy; and a strong alternative war

<sup>1</sup> *Yn de sacra decembris mēse fuit ut dicitur cōtra*

<sup>2</sup> *Am en, seorsus hanc re arguam Leonem, (p. 602).* The pope appears to have imposed on the ignorance of the Greeks; he lived and died in the Lateran; and in his time all the kingdoms of the West had embraced Christianity. May not this unknown *Septima* have some reference to the chief of the *Saxons Hignsky*, to Jim King of Wessex, who, in the pontificate of Gregory II, visited Rome for the purpose, not of baptism, but of pilgrimage, (Fagb. A. D. 689, N<sup>o</sup>. 2; A. D. 726, N<sup>o</sup>. 13)?

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proposed to the Roman pontiff, the royal favour as the price of his compliance, degradation and exile as the penalty of his disobedience. Neither zeal nor policy allowed him to hesitate; and the haughty strain in which Gregory addressed the emperor displays his confidence in the truth of his doctrine or the powers of resistance. Without depending on prayers or miracles, he boldly armed against the public enemy, and his pastoral letters admonished the Italians of their danger and their duty.\* At this signal, Ravenna, Venice, and the cities of the exarchate and Pentapolis, adhered to the cause of religion; their military force by sea and land consisted, for the most part, of the natives; and the spirit of patriotism and zeal was transfused into the mercenary strangers. The Italians swore to live and die in the defence of the pope and the holy images; the Roman people was devoted to their father, and even the Lombards were ambitious to share the merit and advantage of this holy war. The most treasonable act, but the most obvious revenge, was the destruction of the statues of Leo himself; the most effectual and pleasing measure of rebellion, was the withholding the tribute of Italy, and depriving him of a power which he had recently

\* I shall transcribe the important and decisive passage of the 11th Pontifical: *Incipiamus ergo pium ac profanum principis iussu, iure contra Imperatorem quod vestra Auctoritas ac armis, contra Imperatorem, vestram Auctoritatem ac armis Christianis, ac quod vestra Auctoritas, armis ac armis. Ergo per omnes annos Pentapolitana, atque Venetiana, Italiae contra Imperatorem iussuque restituta; dixerit, et per omnes annos pontificis confutata: vestra, ac per omnes annos vestra Auctoritas ac armis.* (p. 156).

abused by the imposition of a new capitation.<sup>9</sup> A form of administration was preserved by the election of magistrates and governors: and so high was the public indignation, that the Italians were prepared to create an orthodox emperor, and to conduct him with a fleet and army to the palace of Constantinople. In that palace, the Roman bishops, the second and third Gregory, were condemned as the authors of the revolt, and every attempt was made, either by fraud or force, to seize their persons; and to strike at their lives. The city was repeatedly visited or assaulted by captains of the guards, and dukes and exarchs of high dignity or secret trust: they landed with foreign troops, they obtained some domestic aid, and the superstition of Naples may blush that her fathers were attached to the cause of heresy. But these clandestine or open attacks were repelled by the courage and vigilance of the Romans; the Greeks were overthrown and massacred, their leaders suffered an ignominious death, and the popes, however inclined to mercy, refused to intercede for these guilty victims. At Ravenna,<sup>10</sup>

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<sup>9</sup> A *cessus*, or capitation, says Anastasius, (p. 150); a most cruel tax, unknown to the Saracens themselves, explains the realms Hambooth, (Hist. des Limosines, l. 1), and Theophrastus, (p. 244), who talks of Pharaoh's numbering the male children of Israel. This mode of taxation was familiar to the Saracens; and most unluckily for the historian, it was imposed a few years afterwards in France by the potent Louis XIV.

<sup>10</sup> See the Liber Pontificalis of Agnellus, (in the Scriptores Histor. Italiani of Muratori, tom. ii, page 1), whose deeper shade of barbarism marks the difference between Rome and Ravenna. Yet we are indebted to him for some curious and domestic facts—the quarrels and factions of Ravenna, (p. 134), the revenge of Thierman II, (p. 100, 101), the defeat of the Greeks, (p. 170, 171), &c.

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the several quarters of the city had long exercised a bloody and hereditary feud; in religious controversy they found a new aliment of faction: but the votaries of images were superior in numbers or spirit, and the exarch, who attempted to stem the torrent, lost his life in a popular sedition. To punish this flagitious deed, and restore his dominion in Italy, the emperor sent a fleet and army into the Adriatic gulf. After suffering from the winds and waves much loss and delay, the Greeks made their descent in the neighbourhood of Ravenna: they threatened to depopulate the guilty capital, and to imitate, perhaps to surpass, the example of Justinian II. who had chastised a former rebellion by the choice and execution of fifty of the principal inhabitants. The women and clergy, in sackcloth and ashes, lay prostrate in prayer; the men were in arms for the defence of their country; the common danger had united the factions, and the event of a battle was preferred to the slow miseries of a siege. In a hard-fought day, as the two armies alternately yielded and advanced, a phantom was seen, a voice was heard, and Ravenna was victorious by the assurance of victory. The strangers retreated to their ships, but the populous sea-coast poured forth a multitude of boats: the waters of the Po were so deeply infected with blood, that during six years, the public prejudice abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant. Amidst the triumph of the catholic arms, the Roman pontiff can-



veined a synod of ninety-three bishops against the heresy of the Iconoclasts. With their consent he pronounced a general excommunication against all who by word or deed should attack the tradition of the fathers and the images of the saints; in this sentence the emperor was tacitly involved,\* but the vote of a last and hopeless remonstrance may seem to imply that the anathema was yet suspended over his guilty head. No sooner had they confirmed their own safety, the worship of images, and the freedom of Rome and Italy, than the popes appear to have relaxed of their severity, and to have spared the relics of the Byzantine dominion. Their moderate counsels delayed and prevented the election of a new emperor, and they exhorted the Italians not to separate from the body of the Roman monarchy. The exarch was permitted to reside within the walls of Ravenna, a captive rather than a master; and till the imperial coronation of Charlemagne, the government of Rome and Italy was exercised in the name of the successors of Constantine.<sup>†</sup>

\* Yet Leo was undoubtedly compelled by the exigence . . . *imaginem iconoclastam . . . destructionem . . . militum ut extorris a imperio D. N. Iesu Christi set totius ecclesie unitate.* The excommunicate may decide whether the guilt or the crime constitutes the excommunication; but the decision is of the last importance to their safety, since, according to the oracle, *heretici caus. xxiii. p. 3. c. 47. apud Spanheim, Hist. Long. p. 112, heretici non esse qui excommunicatio trucidant.*

† Constantine tunc consiliarius Pontificis, operante correctorem principis, (Anastasi. p. 125). Sed in disceptatione ab anno et de H. J. abbasbat, (p. 137). The popes styled Leo and Constantine Coemperors, Imperatores et Dominus, with the strange epithet of *Petrus et Dominus* of the Lateran (A. D. 726) represented Christ, who declares the keys to St. Peter and the legate to Constantine V. (Mansueti, *Archiv d'Italia*, tom. VI, p. 227).

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of Rome.

The liberty of Rome, which had been oppressed by the arms and arts of Augustus, was rescued, after seven hundred and fifty years of servitude, from the persecution of Leo the Isaurian. By the Cæsars, the triumphs of the consuls had been annihilated: in the decline and fall of the empire, the god Terminus, the sacred boundary, had insensibly receded from the ocean, the Rhine, the Danube, and the Euphrates; and Rome was reduced to her ancient territory from Viterbo to Terracina, and from Narni to the mouth of the Tiber.\* When the kings were banished, the republic reposed on the firm basis which had been founded by their wisdom and virtue. Their perpetual jurisdiction was divided between two unequal magistrates: the senate continued to exercise the powers of administration and counsel; and the legislative authority was distributed in the assemblies of the people, by a well proportioned scale of property and service. Ignorant of the arts of luxury, the primitive Romans had improved the science of government and war: the will of the community was absolute; the rights of individuals were sacred; one hundred and thirty thousand citizens were armed for defence or conquest; and a band of robbers and outlaws was moulded into a nation, deserving of freedom, and ambitious of glory.† When the so-

\* I have traced the Roman ditchy according to the maps, and the maps according to the excellent dissertation of Father Baratti, *Geographia Italica Medii Ævi*, sect. ix, p. 218-229. Yet I must not observe, that Viterbo is of Lombard foundation, (p. 211), and that Terracina was seized by the Greeks.

† On the extent, population, &c. of the Roman Kingdom, the reader may pursue, with pleasure, the *Dissertation* Preliminary to the *Republi-*

voreignty of the Greek emperors was extinguished, the ruins of Rome presented the sad image of depopulation and decay: her slavery was an habit, her liberty an accident: the effect of superstition, and the object of her own amazement and terror. The last vestige of the substance, or even the forms, of the constitution, was obliterated from the practice and memory of the Romans; and they were devoid of knowledge, or virtue, again to build the fabric of a commonwealth. Their scanty remnant, the offspring of slaves and strangers, was despicable in the eyes of the victorious barbarians. As often as the Franks or Lombards expressed their most bitter contempt of a foe, they called him a Roman: "and in this name," says the bishop Liutprand, "we include whatever is base, whatever is cowardly, whatever is perfidious, the extremes of avarice and luxury, and every vice that can prostitute the dignity of human nature."<sup>2</sup> By the necessity of their situation, the inhabitants of Rome were cast into the rough model of a republican government: they were compelled to elect some judges in peace, and some leaders in war; the nobles assembled to deliberate, and their resolves

*legit Romaine* of M. de Beaufort, (tom. 4), who will not be accused of too much credulity for the early ages of Rome.

<sup>2</sup> *Quia (Romani) nos, Longobardi scilicet, Saxones, Franks, Gotharum, Bajuari, Sarsi, Burgundiones, iusto dedecore ut inimicos nostrum communi, ad aliud gentium aliarumque non Romanorum, aliamque hoc nomen, id est Romanorum nomine, quicquid improbitatis, quicquid avaritiæ, quicquid luxurie, quicquid molitiæ, immo quicquid vitiorum est comprehenderimus*, (Liutprand, in Legat. Script. Ital. tom. 6, pars 1, p. 481). For the case of Carlo of Tully, Miræ might have imposed, as a fit punishment, the duty of paying of this barbarous passage.

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could not be executed without the union and consent of the multitude. The style of the Roman senate and people was revived,\* but the spirit was fled; and their new independence was disgraced by the tumultuous conflict of licentiousness and oppression. The want of laws could only be supplied by the influence of religion, and their foreign and domestic counsels were moderated by the authority of the bishop. His alms, his sermons, his correspondence with the kings and prelates of the West, his recent services, their gratitude, an oath, accustomed the Romans to consider him as the first magistrate or prince of the city. The Christian humility of the popes was not offended by the name of *Dominus*, or Lord; and their face and inscription are still apparent on the most ancient coins.† Their temporal dominion is now confirmed by the reverence of a thousand years; and their noblest title is the free choice of a people, whom they had redeemed from slavery.

Rome attacked by the Lombards, A. D. 730-752.

In the quarrels of ancient Greece, the holy people of Elis enjoyed a perpetual peace, under the protection of Jupiter, and in the exercise of the

\* *Phileo regi Fraxorum, munis senatus atque universi populi gratulitas a Deo terrarum Romanorum usibus.* Codex Carolin. epist. 36, in Script. Ital. tom. iii. pars ii. p. 466. The names of senator and senate were soon totally extinct, (Dissert. Chronograph. p. 216, 217); but in the middle ages they signified little more than nobles or patricians. See (Durandus, Gloss. Latini).

† See Muratori Antiquit. Italiae Medii Aevi, tom. ii. dissertat. xxviii. p. 248. On one of these coins we read Hadrianus Papa, (A. D. 777); on the reverse, Vict. DDNN, with the word CONOB, which the P. de Joubert (Science des Médailles, tom. ii. p. 17), explains by CON-stantinopolitani OBversus &c. *secondo*.

Olympic games.\* Happy would it have been for the Romans, if a similar privilege had guarded the patrimony of St. Peter from the calamities of war; if the Christians, who visited the holy threshold, would have sheathed their swords in the presence of the apostle and his successor.

But this mystic circle could have been traced only by the wand of a legislator and a sage; this pacific system was incompatible with the zeal and ambition of the popes; the Romans were not addicted, like the inhabitants of Elis, to the innocent and placid labours of agriculture; and the barbarians of Italy, though softened by the climate, were far below the Grecian states in the institutions of public and private life. A memorable example of repentance and piety was exhibited by Liutprand king of the Lombards. In arms, at the gate of the Vatican, the conqueror listened to the voice of Gregory II.<sup>b</sup> withdrew his troops, resigned his conquests, respectfully visited the church of St. Peter, and after performing his devotions, offered his sword and dagger, his cuirass and mantle, his silver cross and his crown of gold, on the tomb of the apostle. But this religious fervour was the illusion, perhaps the artifice, of the moment; the sense of interest is strong and lasting; the love of arms and rapine was congenial to the Lombards; and

\* See Warr's Dissertation on the Olympic Games, Oxford, vol. II, p. 22-30, edition in French, and the judicious reflections of Polybius, *Ann.* i. l. 36, p. 465, edit. Gronovii.

<sup>b</sup> The speech of Gregory to the Lombard is fully composed by Gregorius, *de Regis Liutprandi, &c. Orat.* tom. II, p. 423, who connects the Roman and the epistle of Gelimer to Liutprand.



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both the prince and people were irresistibly tempted by the disorders of Italy, the nakedness of Rome, and the unwartlike profession of her new chief. On the first edicts of the emperor, they declared themselves the champions of the holy images: Luitprand invaded the province of Romagna, which had already assumed that distinctive appellation; the catholics of the exarchate yielded without reluctance to his civil and military power; and a foreign enemy was introduced for the first time into the impregnable fortress of Ravenna. That city and fortress were speedily recovered by the active diligence and maritime forces of the Venetians; and those faithful subjects obeyed the exhortation of Gregory himself, in separating the personal guilt of Leo from the general cause of the Roman empire.\* The Greeks were less mindful of the service, than the Lombards, of the injury: the two nations, hostile in their faith, were reconciled in a dangerous and unnatural alliance: the king and the exarch marched to the conquest of Spoleto and Rome: the storm evaporated without effect, but the policy of Luitprand alarmed Italy with a vexatious alternative of hostility and truce. His successor Astolphus declared himself the equal enemy of the emperor and the pope: Ravenna was sub-

\* The *Venerabilium hominum, Acta Synodorum* (Clarendon, 1704), p. 121, and the *depi. Address Basilica* (Scriptor. Hist. Ital. tom. xii, p. 1131), have preserved this speech of Gregory. The loss and recovery of Ravenna are mentioned by *Ferdin. Florinus*, (de Gen. Longobard. l. vi, c. 43, 44, in Script. Hist. Ital. tom. i, part 3, p. 206, 208); but our contemporary, *Pagi*, *Mutinus*, &c., cannot ascertain the date of the edicts.

duced by force or treachery,\* and this final conquest extinguished the series of the exarchs, who had reigned with a subordinate power since the time of Justinian and the ruin of the Gothic kingdom. Rome was summoned to acknowledge the victorious Lombard as her lawful sovereign: the annual tribute of a piece of gold was fixed as the ransom of each citizen, and the sword of destruction was unsheathed to exact the penalty of her disobedience. The Romans hesitated: they entreated; they complained; and the threatening barbarians were checked by arms and negotiations, till the popes had engaged the friendship of an ally and avenger beyond the Alps.

In his distress, the first Gregory had implored the aid of the hero of the age, of Charles Martel, who governed the French monarchy with the humble title of mayor or duke: and who, by his signal victory over the Saracens, had saved his country, and perhaps Europe, from the Mahometan yoke. The ambassadors of the pope were received by Charles with decent reverence; but the greatness of his occupations, and the shortness of his life, prevented his interference in the affairs of Italy, except by a friendly and ineffectual mediation. His son Pepin, the heir of his power and virtues, as-

Her 4th.  
version  
by Pepin,  
A. D. 754.

\* The issue will depend on the various readings of the MSS. of *Ammianus*—*derogant*, or *disperant*, *derogant*. Ital. text III. part i. p. 147.

\* The *Codes Carolines* is a collection of the epistles of the popes to Charol. Martel, (whom they style *Silvadius*), Pippin, and Charles ingrat, so far as the year 753, when it was formed by the list of these persons. The original and authentic MS. (*Bibliothèque Vaticane*) is now in the imperial library of Vienna, and has been published by Lamoignon and Muratori, *Œuvres*, Ital. text. III. part II. p. 33, 36-4.

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sumed the office of champion of the Roman church; and the zeal of the French prince appears to have been prompted by the love of glory and religion. But the danger was on the banks of the Tiber, the succour on those of the Seine; and our sympathy is cold to the relation of distant misery. Amidst the tears of the city, Stephen III embraced the generous resolution of visiting in person the courts of Lombardy and France, to deprecate the injustice of his enemy, or to excite the pity and indignation of his friend. After soothing the public despair by litanies and orations, he undertook this laborious journey with the ambassadors of the French monarch and the Greek emperor. The king of the Lombards was inexorable; but his threats could not silence the complaints, nor retard the speed, of the Roman pontiff, who traversed the Pennine Alps, reposed in the abbey of St. Maurice, and hastened to grasp the right hand of his protector, a hand which was never lifted in vain, either in war or friendship. Stephen was entertained as the visible successor of the apostle: at the next assembly, the field of March or of May, his injuries were exposed to a devout and warlike nation, and he reposed the Alps, not as a suppliant, but as a conqueror, at the head of a French army, which was led by the king in person. The Lombards, after a weak resistance, obtained an ignominious peace, and swore to restore the possessions, and to respect the sanctity, of the Roman church. But no sooner was Astolphus delivered from the presence of the French arms, than he forgot his promise and resented his disgrace. Rome was again encompassed by his arms; and

Stephen, apprehensive of fatiguing the zeal of his Transalpine allies, enforced his complaint and request by an eloquent letter in the name and person of St. Peter himself.<sup>2</sup> The apostle assures his adoptive sons, the king, the clergy, and the nobles of France, that dead in the flesh, he is still alive in the spirit: that they now hear, and must obey, the voice of the founder and guardian of the Roman church: that the Virgin, the angels, the saints, and the martyrs, and all the host of heaven, unanimously urge the request, and will confess the obligation; that riches, victory, and paradise, will crown their pious enterprise, and that eternal damnation will be the penalty of their neglect, if they suffer his tomb, his temple, and his people, to fall into the hands of the perfidious Lombards. The second expedition of Pepin was not less rapid and fortunate than the first: St. Peter was satisfied, Rome was again saved, and Astolphus was taught the lessons of justice and sincerity by the scourge of a foreign master. After this double chastisement, the Lombards languished about twenty years in a state of langour and decay. But their minds were not yet humbled to their condition; and instead of affecting the pacific virtues of the feeble, they previously harassed the Romans with a repetition of claims, evasions, and invasions, which

<sup>2</sup> See this most extraordinary letter in the *Collect. Familias*, Epist. II, p. 82. The examples of the popes have changed more with time and geography: yet they rarely cease to persuade rather than decree. The introduction of the dead, as of witnesses, was familiar to the ancient orators, though less common in this world. In the rapid changes of the age.

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Conquest  
of Lombardy by  
Charle-  
magne.  
A. D. 774.

Pepin and  
Charle-  
magne,  
Kings of  
France.  
A. 731.  
732, 733.

they undertook without reflection and terminated without glory. On either side, their expiring monarchy was pressed by the zeal and prudence of Pope Adrian I. the genius, the fortune, and greatness of Charlemagne the son of Pepin; these heroes of the church and state were united in public and domestic friendship, and while they trampled on the prostrate, they varnished their proceedings with the fairest colours of equity and moderation.\* The passes of the Alps, and the walls of Pavia, were the only defence of the Lombards; the former were surprised, the latter were invested, by the son of Pepin; and after a blockade of two years, Desiderius, the last of their native princes, surrendered his sceptre and his capital. Under the dominion of a foreign king, but in the possession of their national laws, the Lombards became the brethren rather than the subjects of the Franks; who derived their blood, and manners, and language from the same Germanic origin.†

The mutual obligations of the popes and the Carlovingian family, form the important link of ancient and modern, of civil and ecclesiastical, history. In the conquest of Italy, the champions

\* Except in the divorce of the daughter of Desiderius, which Charlemagne repudiated with allegro content. Pope Stephen IV. had most forcibly opposed the alliance of a wife Frank—once perdidit, iterum, non placuit, exterminata est omnis Longobardorum—on whom he imputed the bad state of Italy, (Cott. Carolin. apoc. 50. p. 1792 1793.) Another reason against the marriage was the existence of a first wife, (Muralet. Annali d'Italia, tom. vi. p. 232, 233, 236, 237.) But Charlemagne indulged himself in the freedom of polygamy or concubinage.

† See On the Death of Louis of Muralet, tom. vi. and the three last dissertations of his Antiquitates Italiae Mosa. Bibl. tom. i.



of the Roman church obtained a favourable reception, a specious title, the wishes of the people, the prayers and intrigues of the clergy. But the most essential gifts of the popes to the Carlovingian race were the dignities of king of France, and of patrician of Rome. Under the sacerdotal monarchy of St. Peter, the nations began to resume the practice of seeking, on the banks of the Tiber, their kings, their laws, and the oracles of their fate. The Franks were perplexed between the name and substance of their government. All the powers of royalty were exercised by Pepin, mayor of the palace; and nothing, except the regal title, was wanting to his ambition. His enterprises were crushed by his valour: his friends were multiplied by his liberality; his father had been the saviour of Christendom; and the claims of personal merit were repeated and ennobled in a descent of four generations. The name and image of royalty was still preserved in the last descendant of Clovis, the feeble Childeric; but his obsolete right could only be used as an instrument of sedition: the nation was desirous of restoring the simplicity of the constitution; and Pepin, a subject and a prince, was ambitious to ascertain his own rank and the fortune of his family. The mayor and the nobles were bound, by an oath of fidelity, to the royal phantom; the blood of Clovis

\* Besides the various histories, these French writers, Lottin, (Opera, tom. v. 1704-42, 4. 66, 2. 107, 3. 117-187), Pagi, (Dissert. A. D. 454, 50, 1, 52, A. D. 422, 50, 1, 106, and Simili Annotat. 1704, Nov. Testamenti, dissertio. 12, 13, 106-107), have treated the subject of the deposition of Childeric with learning and attention, but with a strong bias against the indignities of the crown. Yet they are hard pressed by the text which they quote of Reginard, Thierphases, and the old annals, Laurentius, Fuldenus, Lullus

CHATELAIN was pure and sacred in their eyes; and their common ambassadors addressed the Roman pontiff, to dispel their scruples, or to absolve their promise. The interest of Pope Zachary, the successor of the two Gregories, prompted him to decide, and to decide in their favour: he pronounced that the nation might lawfully unite, in the same person, the title and authority of king; and that the unfortunate Childeric, a victim of the public safety, should be degraded, shaved, and confined in a monastery for the remainder of his days. An answer so agreeable to their wishes was accepted by the Franks, as the opinion of a casuist, the sentence of a judge, or the oracle of a prophet: the Merovingian race disappeared from the earth; and Pepin was exalted on a buckler by the suffrage of a free people, accustomed to obey his laws and to march under his standard. His coronation was twice performed, with the sanction of the popes, by their most faithful servant St. Boniface, the apostle of Germany, and by the grateful hands of Stephen III, who, in the monastery of St. Denys, placed the diadem on the head of his benefactor. The royal unction of the kings of Israel was dexterously applied; the successor of St. Peter assumed the character of a divine ambassador: a German chieftain was transformed into the Lord's anointed; and

\* Not absolutely for the first time. On a less conspicuous theatre, it had been used, in the fifth and sixth centuries, by the provincial bishops of Britain and Spain. The royal unction of Constantinople was borrowed from the Latins in the last age of the empire. Constantine Porphyrogenitus mentions that of Charlemagne as a foreign, Jewish, and comprehensive ceremony. See Solmen's *Tales of Huns*, in his Works, vol. iii, part i, p. 234—249.

this Jewish rite has been diffused and maintained by the superstition and vanity of modern Europe. The Franks were absolved from their ancient oath: but a dire anathema was thundered against them and their posterity, if they should dare to renew the same freedom of choice, or to elect a king, except in the holy and meritorious rank of the Carlovingian princes. Without apprehending the future danger, these princes gloried in their present security: the secretary of Charlemagne affirms, that the French sceptre was transferred by the authority of the popes;<sup>1</sup> and in their boldest enterprises, they insist, with confidence, on this signal and successful act of temporal jurisdiction.

II. In the change of manners and language, *Patricians of Rome.* the patricians of Rome<sup>2</sup> were far removed from the senate of Romulus, or the palace of Constantine, from the free nobles of the republic, or the fictitious parents of the emperor. After the recovery of Italy and Africa by the arms of Justinian, the importance and danger of those remote provinces required the presence of a supreme magistrate; he was indifferently styled the exarch or the patrician; and these governors of Ravenna, who

<sup>1</sup> See Eginhard, in Vita Caroli Magni, c. 1, p. 9. &c.; c. 11, p. 24. Childeric was deposed—*sedes*, the Carlovingians were established—*sedes*, Pontificis Romani. Hainey, &c. contend that these strong words are susceptible of a very soft interpretation. (p. 12. &c.) Yet Eginhard understood the word, the elect, and the Latin language.

<sup>2</sup> For the title and powers of patricians of Rome, see DuRoi, (Gloss. Latine, tom. v, p. 140-151); Fagi, (Gloss. v, A. 1, p. 749, N° 4-11); Muratori, (Annali d'Italia, tom. vi, p. 308-319), and St. Marc, (Abrégé d'Histoire d'Italie, tom. i, p. 313-363). Of these the Venetian Fagi is the most disposed to render the patrician a lieutenant of the church, rather than of the empire.

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fill their place in the chronology of princes, extended their jurisdiction over the Roman city. Since the revolt of Italy and the loss of the exarchate, the distress of the Romans had exacted some sacrifice of their independence. Yet, even in this act, they exercised the right of disposing of themselves; and the decrees of the senate and people successively invested Charles Martel and his posterity, with the honours of patrician of Rome. The leaders of a powerful nation would have disdained a servile title and subordinate office; but the reign of the Greek emperors was suspended; and, in the vacancy of the empire, they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty; with a holy banner, which it was their right and duty to unfurl in the defence of the church and city.\* In the time of Charles Martel and of Pepin, the interposition of the Lombard kingdom covered the freedom, while it threatened the safety, of Rome; and the *patricians* represented only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an enemy, and imposed a master. In his first visit

\* The popes afterwards took the symbolic meaning of the banner and the keys; but the origin of *ad regnum dividendum, or dividendum*, (Cassiodorus, *apud* X. num. iii. year 52, p. 104), seems to allow of no pollution or scrape. In the MSS. of the Vatican library, they read, instead of *regnum, regem, propter* or *depropter*, but *Domini*; and the example of Charles Martel is substantiated by this important correction. (Cassiodorus in his *Crucial* *Exarchus* *Aurum* d'Italia, num. xvi, p. 303-304).

to the capital, he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor: and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I. No sooner was he informed of the sudden approach of the monarch: than he despatched the magistrates and nobles of Rome to meet him, with the banner, about thirty miles from the city. At the distance of one mile, the Flaminian way was lined with the *schools*, or national communities, of Greeks, Lombards, Saxons, &c.: the Roman youth were under arms; and the children of a more tender age, with palms and olive branches in their hands, chanted the praises of their great deliverer. At the aspect of the holy crosses, and emblems of the saints, he dismounted from his horse, led the procession of his nobles to the Vatican, and, as he ascended the stairs, devoutly kissed each step of the threshold of the apostles. In the portico, Adrian expected him at the head of his clergy: they embraced, as friends and equals; but in their march to the altar, the king or patriarch assumed the right hand of the pope. Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that elapsed, between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of Charlemagne.

[illegible]



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The people swore allegiance to his person and family: in his name money was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining, which the title of emperor could add to the patrician of Rome.\*

Donations  
of Pepin  
and  
Charle-  
magne to  
the popes.

The gratitude of the Carlovingians was adequate to these obligations, and their names are consecrated as the saviours and benefactors of the Roman church. Her ancient patrimony of farms and houses was transformed by their bounty into the temporal dominion of cities and provinces; and the donation of the exarchate was the first fruits of the conquests of Pepin.<sup>†</sup> Astolphus with a sigh relinquished his prey: the keys and the hostages of the principal cities were delivered to the French ambassador; and, in his master's name, he presented them before the tomb of St. Peter. The ample measure of the exarchate might comprise

\* *Paulus Diaconus*, who wrote before the empire of Charlemagne, describes Rome as his subject city—*caput civitatis*, (ad *Vincentium Fortunat*, and *ad Albinum* scriptis, *in* *Museum Patricium Episcoporum*; Rome Carlovingian medals, struck at Rome, have assigned to them in verse an alacrity, though partial, assentation on their authority at Rome, both as patricians and emperors. (Amsterdam, 1692, *in* *lib.*)

† *Museum Constitutionum Hist. Eccles.* p. 263) weighs this donation with fair and deliberate prejudice. The original act has never been produced; but the *Liber Pontificalis* represents it (p. 171), and the *Index Carolinus* suppresses this ample gift. Both are contemporary records—and the latter is the more authentic, since it has been preserved, not in the papal, but the imperial, library.

\* Between the exorbitant claims, and narrow concessions, of interest and prejudice, from which even *Muratori* (*Antiquitat. Ital.* l. vi. c. 11.)

all the provinces of Italy which had obeyed the emperor and his viceroy; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara; its inseparable dependency was the Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the midland country as far as the ridges of the Apennine. In this transaction, the ambition and avarice of the popes had been severely condemned. Perhaps the humility of a Christian priest should have rejected an earthly kingdom, which it was not easy for him to govern without renouncing the virtues of his profession. Perhaps a faithful subject, or even a generous enemy, would have been less impatient to divide the spoils of the barbarian; and if the emperor had intrusted Stephen to solicit in his name the restitution of the exarchate, I will not absolve the pope from the reproach of treachery and falsehood. But in the right interpretation of the laws, every one may accept, without injury, whatever his benefactor can bestow without injustice. The Greek emperor had abdicated or forfeited his right to the exarchate; and the sword of Astolphus was broken by the stranger sword of the Carlovingian. It was not in the cause of the Iconoclast that Pepin had exposed his person and army in a double expedition beyond the Alps: he possessed, and might lawfully alienate, his conquests: and to the un-

p. 63-68) is not exempt, I have been guided, in the limits of the exarchate and Pentapolis, by the *Itinerarium Theophrasti* (Paris 1746, 8vo, tom. 3, p. 160-161).

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portunities of the Greeks, he piously replied, that no human consideration should tempt him to resume the gift which he had conferred on the Roman pontiff for the remission of his sins, and the salvation of his soul. The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince: the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna. In the dissolution of the Lamedol kingdom, the inhabitants of the duchy of Spoleto<sup>1</sup> sought a refuge from the storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed, by this voluntary surrender, the present circle of the ecclesiastical state. That mysterious circle was enlarged to an indefinite extent, by the verbal or written donation of Charlemagne,<sup>2</sup> who, in the first transports of his victory, draped himself and the Greek emperor of the cities and islands which had formerly been annexed to the exarchate. But, in the cooler moments of ab-

<sup>1</sup> Spoleto, as we have seen, was one of the principal & best fortified cities of the Roman Empire (Notit. Imper. p. 143). Yet it may be a question whether they gave their own prince or their country.

<sup>2</sup> The policy and donations of Charlemagne are carefully examined by St. Mart. (*Antiq.* tom. 5, p. 388-404), who has well studied the earlier Carminum. I believe, with him, that they were only verbal. The most ancient and of duration that pretends to be extant, is that of the emperor Louis the Pious, (*Capit.* de Regis Italia, l. 7, c. 29, tom. 6, p. 257-276), it is authentic, or at least authentic, as much questioned, (*Capit.* A. D. 847, N. 1, An. 1. Martini, *Antiq.* tom. 5, p. 422, An. 1. *Imperat. Chronograph.* p. 22, 342) but I see no reasonable objection to their being so freely dispensed as what was just their own.

sence and reflection, he viewed, with an eye of jealousy and envy, the recent greatness of his ecclesiastical ally. The execution of his own and his father's promises was respectfully eluded; the king of the Franks and Lombards asserted the inalienable rights of the empire; and, in his life and death, Ravenna, as well as Rome, was numbered in the list of his metropolitan cities. The sovereignty of the exarchate melted away in the hands of the popes: they found in the archbishops of Ravenna dangerous and domestic rivals; the nobles and people disdained the yoke of a priest; and, in the disorders of the times, they could only retain the memory of an ancient claim, which, in a more prosperous age, they have revived and realized.

Fraud is the resource of weakness and cunning; and the strong, though ignorant, barbarian, was often entangled in the net of sacerdotal policy. The Vatican and Lateran were an arsenal and manufacture, which, according to the occasion, have produced or circulated a various collection of false or genuine, of corrupt or suspicious, acts, as they tended to promote the interest of the Roman church. Before the end of the eighth century, some apostolical writs, perhaps the notorious Isidore, composed the decret-

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Forgery of  
the Decret-  
ions of  
Constantine.

\* Charlemagne collected and obtained from the preposited Hadrian I. the names of the fathers of Rome. In the execution of Adal-  
Chapelle (Cod. Vatican. epist. 67) p. 222.

\* The papal office, corruption of the usurpation of the law of Ravenna. (Codex Vatican. epist. 21, 22, 23, p. 206-221) & supra 20. An-  
dreas from the period of Peter his successor, paragraph 100. Rome  
14. p. 100. see also paragraph 100. (Codex Vatican. epist. 21, 22, 23, p. 206-221)  
100. (Codex Vatican. epist. 21, 22, 23, p. 206-221)

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als, and the donation of Constantine, the two magic pillars of the spiritual and temporal monarchy of the popes. This memorable donation was introduced to the world by an epistle of Adrian I. who exhorts Charlemagne to imitate the liberality, and revive the name, of the great Constantine.\* According to the legend, the first of the Christian emperors was healed of the leprosy, and purified in the waters of baptism, by St. Silvester, the Roman bishop: and never was physician more gloriously recompensed. His royal proselyte withdrew from his seat and patrimony of St. Peter; declared his resolution of founding a new capital in the East; and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West.† This fiction was productive of the most beneficial effects. The Greek princes were convicted of the guilt of usurpation; and the revolt of Gregory was the claim of his lawful inheritance. The popes were delivered from their debt of gratitude; and the nominal gifts of the Carlo-

\* *Flavius Constantinus magnus, per ejus legationem S. R. Ecclesie decessu reuerentia sed, et personam in his hisque partibus legatus dignatus est.* . . . . . Quis vero sciret Constantinum hic temporibus, &c. (Cœd. Caput. epist. 92, in tom. iii. part. ii. p. 133). Fug. (Giles, A. D. 324, N. 18) calls them in an impostor of the sixth century, who borrowed the name of his father, his humble title of *Petrus* was ignominiously, but aptly, turned into *Messias*: his merchandise was indeed pretious, and a few sheets of paper were sold for much wealth and power.

† Fabricius (Bibl. Græc. tom. vi. p. 347) has enumerated the several editions of this Act, in Greek and Latin. The copy which Laurentius Vallæ revised and edited, appears to be taken either from the apostolic Acts of St. Silvester or from Gratian's Decree, to which, according to him and others, it has been surreptitiously tacked.



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.....

virginity were no more than the just and irrevocable restitution of a scanty portion of the ecclesiastical state. The sovereignty of Rome no longer depended on the choice of a fickle people; and the successors of St. Peter and Constantine were invested with the purple and prerogatives of the Cæsars. So deep was the ignorance and credulity of the times, that the most absurd of fables was received, with equal reverence, in Greece and in France, and is still enrolled among the decrees of the canon law.\* The emperors, and the Romans, were incapable of discerning a forgery, that subverted their rights and freedom; and the only opposition proceeded from a Sabine monastery, which, in the beginning of the twelfth century, disputed the truth and validity of the donation of Constantine.<sup>†</sup> In the revival of letters and liberty this fictitious deed was transpierced by the pen of Laurentius Valla, the pen of an eloquent critic and a Roman patriot.<sup>‡</sup> His contem-

\* In the year 1029, it was believed (as it believed) by Pope Leo IX. Cardinal Peter Damiani, &c. Muratori gives (Annali d'Italia, tom. II. p. 23, 24) the following description of Lewis the Pious, the Other, &c. de Donatione Constantini. See a Dissertation of Stanislaus Alexand. seraphin iv. tom. II. p. 235-240.

† See a large account of the controversy, (A. D. 1106), which arose from a private lawsuit, in the *Clamorem Patrum*, (Script. Rerum Italicarum, tom. II. part II. p. 621, &c.), a copious extract from the beliefs of their Benedictine abbot. They were formerly accessible to curious forgers, (A. Bitor and Mabillon), and would have supplied the first volume of the *História Monastica Italiae* of Quirin. But they are now superseded Muratori, *Scriptores II. I. tom. II. pars II. p. 247* by the timid policy of the court of Rome; and the future cardinal yielded to the voice of authority and the whisper of ambition, (Quirin. Comment. pars II. p. 125-126).

‡ I have read in the collection of Schardius (de Potestate Imperiali Ecclesiasticâ, p. 704-760) this celebrated discourse, which was com-

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poraries of the fifteenth century were astonished at his sacrilegious boldness; yet such is the silent and irresistible progress of reason, that before the end of the next age, the fable was rejected by the contempt of historians\* and poets,\* and the tacit or modest censure of the advocates of the Roman church.<sup>†</sup> The popes themselves have indulged a smile at the credulity of the vulgar;<sup>‡</sup> but a false and obsolete title still sanctifies their reign; and by the same fortune which has attended the decretals and the Sibylline oracles, the edifice has subsisted after the foundations have been undermined.

passed by the author, A. D. 1440, six years after the flight of Pope Eugenius IV. It is a most vehement party pamphlet. Valli justifies and animates the revolt of the Romans, and would even approve the use of a dagger against their ecclesiastical tyrants. With a crisis might expect the persecution of the clergy; yet he made his peace, and is found in the Salernitan, *Bois de Boulogne College, Valli*; *Vatican*, de Harroville Collection, n. 282a.

\* See Sanskritization, a servant of the paper, in that long and valuable digression, which has remained its place in the last edition, correctly restored from the author's MS. and printed in four volumes in quarto, under the name of *Veśāṅga*, 1776, *Madras d'India*, vol. 6, p. 261, 262.

\*The *Colletes* *Antipodum* found it in the room, among the things that were laid upon earth. *Wahanda Pindiro*, xxviii, 189.

THEY WILL NOT BE STORMED BY

Circle 24 means value, or worth, for

Quantities are in 1000 metric tons (see units in Table 1)

The Continuation of *Anna Karenina* (1877)

This Amendment has been approved by a Ballot of Leg X.

<sup>1</sup> *West European*, A. D. 224, No. 117-122; A. D. 1191, No. 31, &c. The cardinal wishes to express that Rome was offered by Constantine, and *refused* by Diocletian. The act of dominion he considers, naturally enough, as a forgery of the Greeks.

« Il me semble n'être dit qu'une seule chose : encore en a-t-il trop dit, et l'on souffre sous son poids. (C'est-à-dire de Ferrus), qui l'empêcherait, maintenant, cette partie de son histoire. J'en disais une pour aller le Pappe, et il me tenait cependant entre deux : « est-ce valable ? » C'est tout le long, et il le dit en son cœur, (Perronnet), p. 71.

While the popes established in Italy their freedom and dominion, the images, the first cause of their revolt, were restored in the eastern empire.\* Under the reign of Constantine V, the union of civil and ecclesiastical power had overthrown the tree, without extirpating the root, of superstition. The idols, far such they were now held, were secretly cherished by the order and the sex most prone to devotion; and the fond alliance of the monks and females, obtained a final victory over the reason and authority of man. Leo IV maintained with less rigour the religion of his father and grandfather, but his wife, the fair and ambitious Irene, had imbibed the zeal of the Athenians, the heirs of the idolatry, rather than the philosophy, of their ancestors. During the life of her husband, these sentiments were inflamed by danger and dissimulation, and she could only labour to protect and promote some favourite monks whom she drew from their caverns, and seated on the metropolitan thrones of the East. But as soon as she reigned in her own name and that of her son, Irene more seriously undertook the ruin of the Iconoclasts; and the first step

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Resurrection of  
images in the East  
by the empress  
Irene.  
A. D. 783,  
&c.

\* The remaining history of images, from Irene to Theodosius, is collected, for the catholics, by Baronius and Pagi, (A. D. 780-843); Natalis Alexander, (Hist. N. T. seculorum 166); Pasquius adversus Hæreses, p. 116-176; and Dupin, (Bibl. Ecclæ. tom. vi, p. 120-124); for the protestants, by Spanheim, (Hist. Long. p. 305-320); Barrow, (Hist. de l'Eglise, tom. i, p. 326-372; tom. ii, p. 1282-1285); and Mosheim, (Instit. Hist. Ecclæ. vol. vii, p. 12). The protestants, except Mosheim, are soured with controversy; but the catholics, except Dupin, are influenced by the fear and superstition of the monks; and even by Bossuet, (Hist. de l'Empire), a gentleman and a scholar, is infected by the odious contagion.

CHAP.

XXII

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of her future persecution, was a general edict for liberty of conscience. In the restoration of the monks, a thousand images were exposed to the public veneration; a thousand legends were invented of their sufferings and miracles. By the opportunities of death or removal, the episcopal seats were judiciously filled; the most eager competitors for earthly or celestial favour, anticipated and flattered the judgment of their sovereign; and the promotion of her secretary Tarasius, gave Irene the patriarch of Constantinople, and the command of the oriental church. But the decrees of a general council could only be repealed by a similar assembly: the iconoclasts whom she convened, were bold in possession, and averse to debate; and the feeble voice of the bishops was re-echoed by the more formidable clamour of the soldiers and people of Constantinople. The delay and intrigues of a year, the separation of the disaffected troops, and the choice of Nice for a second orthodox synod, removed these obstacles: and the episcopal conscience was again, after the Greek fashion, in the hands of the prince. No more than eighteen days were allowed for the consummation of this important work: the iconoclasts appeared, not as judges, but as criminals or penitents; the scene was decorated by the legates of Pope Adrian and

VIII.  
general  
council:  
Hd at  
Nice,  
A. D. 787.  
Sept. 24—  
Oct. 22.

See the Acts, of Greek and Latin, of the second Council of Nice, with a number of relative pieces, in the sixth volume of the Councils, p. 942-1000. A faithful version, with some critical notes, would certainly, in different readers, a sigh or a smile.

the eastern patriarch,<sup>1</sup> the decrees were framed by the president Tarasius, and ratified by the acclamations and subscriptions of three hundred and fifty bishops. They unanimously pronounced, that the worship of images is agreeable to scripture and reason, to the fathers and councils of the church: but they hesitate whether that worship be relative or direct; whether the godhead, and the figure, of Christ, be entitled to the same mode of adoration. Of this second Nicene council, the acts are still extant; a curious monument of superstition and ignorance, of falsehood and folly. I shall only notice the judgment of the bishops, on the comparative merit of image-worship and morality. A monk had concluded a truce with the demon of fornication, on condition of interrupting his daily prayers to a picture that hung in his cell. His scruples prompted him to consult the abbot. "Rather than abstain from adoring Christ and his mother in their holy images, it would be better for you," replied the monk, "to enter every brothel, and visit every prostitute, in the city."<sup>2</sup>

<sup>1</sup> The pope's legates were canon ambassadors, two persons without any special commission, and who were discovered on their return. Some vagabond monks were persuaded by the catholic to represent the oriental patriarchs. This curious anecdote is related by Theodoret Simplicius, *op. cit.* l. 2, c. 28, in *Stromata*, Opp. tom. v. p. 1110, one of the warmest Innocents of the age.

<sup>2</sup> *Amphibolus* is the only expression in the whole passage in which the monk is supposed to express his own last and best wish. Since then, the monk was never in error. These facts could not be innocent, since the *Δαίμον* (demon) of fornication was the only one of the *Δαίμονες* (demons) who were not in the *ἀσπίς* (shield) of the *ἀσπίς* (shield). *Amphibolus*, *op. cit.* l. 2, c. 28, p. 1110; *Amphibolus*, *op. cit.* l. 2, c. 28, p. 1110.



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Final estab-  
lishment  
of images  
by the  
emperor  
Theodora,  
A. D. 842.

For the honour of orthodoxy, at least the orthodoxy of the Roman church, it is somewhat unfortunate, that the two princes who convened the two councils of Nice, are both stained with the blood of their sons. The second of these assemblies was approved and rigorously executed by the despotism of Irene; and she refused her adversaries the toleration which at first she had granted to her friends. During the five succeeding reigns, a period of thirty-eight years, the contest was maintained, with unabated rage and various success, between the worshippers and the breakers of the images; but I am not inclined to pursue with minute diligence the repetition of the same events. Nicephorus allowed a general liberty of speech and practice; and the only virtue of his reign is accused by the monks as the cause of his temporal and eternal perdition. Superstition and weakness formed the character of Michael I, but the saints and images were incapable of supporting their votary on the throne. In the purple, Leo V asserted the name and religion of an Armenian; and the idols, with their seditious adherents, were condemned to a second exile. Their applause would have sanctified the murder of an impious tyrant; but his assassin and successor, the second Michael, was tainted from his birth with the Phrygian heresies: he attempted to mediate between the contending parties; and the intractable spirit of the catholics insensibly cast him into the opposite scale. His moderation was guarded by timidity; but his son Theophilus, alike ignorant of fear and pity, was

the last and most cruel of the Iconoclasts. The enthusiasm of the times ran strongly against them; and the emperors, who stemmed the torrent, were exasperated and punished by the public hatred. After the death of Theophilus, the final victory of the images was achieved by a second female; his widow Theodora, whom he left the guardian of the empire. Her measures were bold and decisive. The fiction of a tardy repentance absolved the same and the soul of her deceased husband: the sentence of the Iconoclast patriarch was commuted from the loss of his eyes to a whipping of two hundred lashes: the bishops trembled, the monks shouted, and the festival of orthodoxy preserves the annual memory of the triumph of the images. A single question yet remained, whether they are endowed with any proper and inherent sanctity; it was agitated by the Greeks of the eleventh century;<sup>20</sup> and as this opinion has the strongest recommendation of absurdity, I am surprised that it was not more explicitly decided in the affirmative. In the West, Pope Adrian I accepted and announced the decrees of the Nicene assembly, which is now revered by the catholics as the seventh in rank of the general councils. Rome and Italy were docile to the voice of their father; but the greatest part of the Latin Christians were far behind in the race of superstition. The churches of France, Germany, England, and Spain, steered a middle

Reluctance  
of the  
Franks,

<sup>20</sup> See an account of this controversy in the *Annals of Saint Emmeran* (l. 7, p. 129) and *Mosheim, General Hist. Eccles.* p. 371, 372.

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and ed:  
Charles-  
magne,  
A. D. 1011.  
8vo.

course between the adoration and the destruction of images, which they admitted into their temples, not as objects of worship; but as lively and useful memorials of faith and history. An angry book of controversy was composed and published in the name of Charlemagne:<sup>2</sup> under his authority a synod of three hundred bishops was assembled at Frankfort:<sup>3</sup> they blamed the fury of the Iconoclasts, but they pronounced a more severe censure against the superstitions of the Greeks, and the decrees of their pretended council, which was long despised by the barbarians of the West.<sup>4</sup> Among them the worship of images advanced with silent and insensible progress; but a large atonement is made for their hesitation and delay, by the gross idolatry of the ages which precede the reformation, and of the countries, both in Europe and America, which are still immersed in the gloom of superstition.

<sup>2</sup> The *Liber Carolini*, Oporheim, p. 445-579, composed in the palace or winter-quarters of Charlemagne, at Worms, A. D. 794, and sent by Eugebert to Pope Hadrian I, who answered them by a *graculus et veritas epistola*, (Concil. tom. viii, p. 1533). The Carolines propose 110 objections against the Nicene synod, and each words as these are the flower of their rhetoric—*sermone prince Gouthaldi chalcidius yrenicus . . . . argumens inuoluntis et abominosus . . . . decisio digna mentis*, &c. &c.

<sup>3</sup> The assembly of Charlemagne were political as well as ecclesiastical; and the three hundred members (Nix, Alexander, *see* vol. p. 32) who sat and voted at Frankfort, must include not only the bishops, but the abbots, and even the principal laymen.

<sup>4</sup> *Qui supra sanctissima patre nostri teptuoc et interdictis emendat. amittunt et aduocatum inuoluntis emendat. etiam sanctissimas emendat.* (Concil. tom. ix, p. 101, Canon 3, Frankforti). A psalmic must be here inserted indeed, who does not pity the efforts of Basnage, Pagi, Alexander, Montague, &c. to clear this odious sentence.

It was after the Nicene synod, and under the reign of the pious Irene, that the popes consummated the separation of Rome and Italy, by the translation of the empire to the less orthodox Charlemagne. They were compelled to choose between the rival nations: religion was not the sole motive of their choice; and while they dissembled the failings of their friends, they beheld, with reluctance and suspicion, the catholic virtues of their foes. The difference of language and manners had perpetuated the enmity of the two capitals; and they were alienated from each other by the hostile opposition of seventy years. In that schism the Romans had tasted of freedom, and the popes of sovereignty; their submission would have exposed them to the revenge of a jealous tyrant; and the revolution of Italy had betrayed the impotence, as well as the tyranny, of the Byzantine court. The Greek emperors had restored the images, but they had not restored the Calabrian estates<sup>1</sup> and the Illyrian diocese, which the Iconoclasts had torn

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First separation of the popes from the eastern empire, A. D. 774-800.

<sup>1</sup> Theophares (p. 343) specifies those of Sicily and Calabria, which yielded an annual rent of three talents and a half of gold (perhaps 1,000*l.* sterling). Luitprand more pompously enumerates the patriarchates of the Roman church in Greece, Judaea, Persia, Mesopotamia, Babylonia, Egypt, and Lybia, which were detained by the injustice of the Greek emperor, (Hagist. ad Nicephorum, in Script. Rerum Italicarum, tom. II, pars I, p. 481.)

<sup>2</sup> The great diocese of the eastern Illyricum, with Apulia, Calabria, and Sicily, (Theophares, *Disciplina de P'ligia*, tom. I, p. 141); by the confusion of the Greeks, the patriarch of Constantinople had detached from Rome the metropolitans of Thessalonica, Athens, Caesarea, Nicopolis, and Faenza. (Luc. Holsten. *Geograph. Sarras*, p. 211; and his spiritual successor extended to Naples and Amalphi, (Glossary, *Sancti Cirilli d' Nerezi*, tom. I, p. 311-324. Page A. D. 130, 85-111.)

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 SWAY from the successors of St. Peter; and Pope Adrian threatens them with a sentence of excommunication unless they speedily abjure this practical heresy.\* The Greeks were now orthodox, but their religion might be tainted by the breath of the reigning monarch: the Franks were now contumacious; but a discerning eye might discern their approaching conversion from the use, to the adoration, of images. The name of Charlemagne was stained by the polemic acrimony of his scribes; but the conqueror himself conformed, with the temper of a statesman, to the various practice of France and Italy. In his four pilgrimages or visits to the Vatican, he embraced the popes in the communion of friendship and piety; knelt before the tomb, and consequently before the image, of the apostle; and joined, without scruple, in all the prayers and processions of the Roman liturgy. Would prudence or gratitude allow the pontiffs to renounce their benefactor? Had they a right to alienate his gift of the exarchate? Had they power to abolish his government of Rome? The title of patrician was below the merit and greatness of Charlemagne: and it was only by reviving the western empire that they could pay

\* In hoc consilio, quia ex uno capitulo de eorum reverentia, in alio dubio, in eodem (was it the same?) permanenti scripto . . . de dilecti S. R. E. sedis patriarchatus litterarum interpositis communicationibus, ut si ex constituto universis hæreticum sunt pro hæreticis erroribus permanenti excommunicationis, (Episc. Hæstian. *Papæ ad Carolum Magnum*, in *Consid. rom.* xiii. p. 1568); so much he adds a reason, most directly opposite to his conduct, that he possessed the salvation of souls and rule of faith, to the goods of this transitory world.



their obligations or secure their establishment. By this decisive measure they would finally eradicate the claims of the Greeks from the delusionment of a provincial town: the majesty of Rome would be restored: the Latin Christians would be united under a supreme head, in their ancient metropolis; and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate; and, under the shadow of the Carlovingian power, the bishop might exercise, with honour and safety, the government of the city.<sup>1</sup>

Before the ruin of paganism in Rome, the competition for a wealthy bishopric had often been productive of tumult and bloodshed. The people was less numerous, but the times were more savage, the prize more important, and the chair of St. Peter was fiercely disputed by the leading ecclesiastics who aspired to the rank of sovereign. The reign of Adrian I.<sup>st</sup> sur-

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.....

Coronation of Charlemagne as emperor of Rome and of the West, A. D. 800, Dec. 25.

<sup>1</sup> Fontenay considers the emperor as no more than the advocate of the church, (*advocatus et defensor* S. R. L. See *DuRoi*, *Gloss. Lat.* tom. I. p. 294). His antagonist Muratori refuses the popes to be no more than the servants of the emperor. In the more equitable view of Mosheim, (*Antiqu. Hist. Eccl.* p. 384, 385), they held Rome under the emperor as the most honourable species of *foederati* or *beneficiarii*—persons not quite caliginous!

<sup>2</sup> His merits and hopes are summed up in an epiphonem of thirty-eight verses, of which Charlemagne declares himself the author, (*Caroli. tom.* viii. p. 380).

*Post patrem laetissimus Carolus hinc carmine cepit.*

*Tu mihi ducis amor, te mihi plangit pater . . .*

*Necnon jura simul ludo, claudens, mœna*

*Adrianum, Carolus, rex ego, tuque pater.*

The poetry might be supplied by Alcuin; but the tears, the agonizing tributes, can only belong to Charlemagne.

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 ruin of the Lombards, and the friendship of  
 Charlemagne, were the trophies of his fame : he  
 secretly edified the throne of his successors, and  
 displayed in a narrow space the virtues of a  
 great prince. His memory was revered ; but  
 in the next election, a priest of the Lateran,  
 Leo III., was preferred to the nephew and the  
 favourite of Adrian, whom he had promoted  
 to the first dignities of the church. Their in-  
 quiescence or repentance disguised, above four  
 years, the blackest intention of revenge, till the  
 day of a procession, when a furious band of con-  
 spirators dispersed the unarmed multitude, and  
 assaulted with blows and wounds the sacred per-  
 son of the pope. But their enterprise on his life  
 or liberty was disappointed, perhaps by their  
 own confusion and remorse. Leo was left for  
 dead on the ground ; on his revival from the  
 swoon, the effect of his loss of blood, he recover-  
 ed his speech and sight ; and this natural event  
 was improved to the miraculous restoration of  
 his eyes and tongue, of which he had been de-  
 prived, twice deprived, by the knife of the assas-  
 sins.\* From his prison, he escaped to the Vati-

\* Every new pope is acknowledged—“*Sanctus Petrus, non videmus nisi  
 nos Petri,*” twenty-five years. On the whole series the average is  
 about eight years—a short hope for an ambitious cardinal.

\* The sentence of Amalarius (tom. iii. p. 157, 158) is sup-  
 ported by the credulity of some French annalists ; but Eginhard, and  
 other writers of the same age, are more natural and discreet. “*Uranus  
 et ceteris paululum est laesus,*” says John the deacon of Naples,  
 (Vit. Episcopi Napol. in Scriptores Mercator, tom. i. p. 317).

Thomaspson,

can; the duke of Spoleto hastened to his rescue, Charlemagne sympathised in his injury, and in his camp of Paderborn in Westphalia accepted or solicited a visit from the Roman pontiff. Leo repassed the Alps with a commission of counts and bishops, the guards of his safety and the judges of his innocence; and it was not without reluctance, that the conqueror of the Saxons delayed till the ensuing year the personal discharge of this pious office. In his fourth and last pilgrimage, he was received at Rome with the due honours of king and patrician: Leo was permitted to purge himself by oath of the crimes imputed to his charge: his enemies were silenced, and the sacrilegious attempt against his life was punished by the mild and insufficient penalty of exile. On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the church of St. Peter: and, to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician.\* After the celebration of the holy mysteries, Leo suddenly placed a precious crown on his head,† and the dome resounded with the ac-

*Theophanes, a contemporary bishop of Crete, witnesses with pride, (l. iii. c. 34.)*

*Medita curis? mirum totis nitum et iustis negotiis  
Est tunc in dubio, sine mure aut mole iugis.*

\* *Talier, at the request of Hadrian and Leo, he appeared at Rome—long tunic et chlamyde amictus, et calceamentis quoque thureis more Germanicis. Sigebert (c. 220, p. 109, 113) described, two days hence, the simplicity of his dress, so popular in the nation; that when Charles the Bald returned to France in a foreign habit, the patriotic dogs barked at the spout, (Galland, Vie de Charlemagne, tom. iv. p. 409.)*

\* See Anastasius (p. 496) and Sigebert, (p. 220), p. 124, 129. The question is much used by Theophanes, (p. 309), the oath by Sigebert.

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clamations of the people,—“Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans!” The head and body of Charlemagne were consecrated by the royal unction: after the example of the Cæsars he was saluted or adored by the pontiff: his coronation-oath represents a promise to maintain the faith and privileges of the church; and the first fruits were paid in his rich offerings to the shrine of the apostle. In his familiar conversation, the emperor protested his ignorance of the intentions of Leo, which he would have disappointed by his absence on that memorable day. But the preparations of the ceremony must have disclosed the secret; and the journey of Charlemagne reveals his knowledge and expectation: he had acknowledged that the imperial title was the object of his ambition, and a Roman senate had pronounced, that it was the only adequate reward of his merit and services.\*

Reign and  
character  
of Charle-  
magne.  
A. D. 768-  
814.

The appellation of *great* has been often bestowed and sometimes deserved, but CHARLEMAGNE is the only prince in whose favour the

title, (from the *Ordo Romanus*), and the pope's adoration were antiquum principum, by the Annals Bertiniani, Script. Merobis. tom. II. p. 303.

\* This great event of the translation or restoration of the empire, is related and discussed by Nardus Alexander, (Geogr. ix. Albert. l. p. 360-371); Pagi (Ann. III. p. 418); Menestier, (Annals d'Italie, tom. vi. p. 323-337); Sigebert, (de Regno Habsb. l. iv. Opp. tom. II. p. 247-251); Spachem, (de Translatio Imperii); Guizot, (tom. i. p. 393-403); St. Marc, (Abrégé Chronologique, tom. i. p. 432-433); Gaillard, (Hist. de Charlemagne, tom. II. p. 338-440). Almost all these moderns have some religious or political bias.

title has been indissolubly blended with the name. That name, with the addition of *saint*, is inserted in the Roman calendar; and the saint, by a rare felicity, is crowned with the praises of the historians and philosophers of an enlightened age.\* His *real* merit is doubtless enhanced by the barbarism of the nation and the times from which he emerged: but the *apparent* magnitude of an object is likewise enlarged by an unequal comparison: and the ruins of Palmyra derive a casual splendour from the nakedness of the surrounding desert. Without injustice to his fame, I may discern some blemishes in the sanctity and greatness of the restorer of the western empire. Of his moral virtues, chastity is not the most conspicuous;† but the public happiness could not be materially injured by his nine wives or concubines, the various indulgence of meaner or more transient amours, the multitude of his bastards whom he bestowed on the church, and the long celibacy and licentious manners of his

\* By Mabli, (*Observations sur l'Histoire de France*, Voltaire, *Alliance des rois*); Robertson, *History of Charles V.*; and Montaigne, *Essais des Loix*, l. xxi. c. Di. In the year 1784, M. Gailard published his *Histoire Charlemagne*, (in 4 vols 4to), which I have freely and profitably used. The author is a man of erudition and humanity; and his work is laboured with industry and elegance. But I have likewise examined the original monuments of the empire of Pepin and Charlemagne, in the 9th volume of the *Histoire de France*.

† The vision of Welfin, composed by a monk, eleven years after the death of Charlemagne, shows him in purgatory, with a soldier who is perpetually gnawing the guilty member, while the rest of his body, the emblem of his virtues, is sound and perfect. see Gailard, *tom. ii.* p. 317-318.



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daughters,\* whom the father was suspected of loving with too fond a passion. I shall be scarcely permitted to accuse the ambition of a conqueror; but in a day of equal retribution, the sons of his brother Carloman, the Merovingian princes of Aquitain, and the four thousand five hundred Saxons who were beheaded on the same spot, would have something to allege against the justice and humanity of Charlemagne. His treatment of the vanquished Saxons<sup>†</sup> was an abuse of the right of conquest; his laws were not less sanguinary than his arms, and in the discussion of his motives, whatever is subtracted from bigotry must be imputed to temper. The sedentary reader is amazed by his incessant activity of mind and body; and his subjects and enemies were not less astonished at his sudden presence, at the moment when they believed him at the most distant extremity of the empire; neither peace nor war, nor summer nor winter, were a season of repose; and our fancy cannot easily reconcile the annals of his reign with the geography of his expeditions.

\* The marriage of Ethelard with Emma, daughter of Charlemagne, is, in my opinion, sufficiently refuted by the protest and exiles that followed along the Rhine, without excepting his own wife, see. xix. p. 98-100, sup. Note Schmitzky. The husband must have been too strong for the husband.

† Besides the massacres and mutilations, the policy of death was prominent against the following crimes.—1. The refusal of baptism. 2. The slow progress of baptism. 3. A refusal to military. 4. The murder of a priest or bishop. 5. Human sacrifices. 6. Hatingness in Lent. But every crime might be expiated by baptism or penance, (Mallard, *loc. cit.* p. 241-242); and the Christian Saxons became the friends and equals of the Franks, (Struc, *Corpus Hist. Germanicæ*, p. 125).

But this activity was a national rather than a personal virtue; the vagrant life of a Frank was spent in the chase, in pilgrimage, in military adventures; and the journeys of Charlemagne were distinguished only by a more numerous train and a more important purpose. His military renown must be tried by the scrutiny of his troops, his enemies, and his actions. Alexander conquered with the arms of Philip, but the *two* heroes who preceded Charlemagne, bequeathed him their name, their examples, and the companions of their victories. At the head of his veteran and superior armies, he oppressed the savage or degenerate nations, who were incapable of confederating for their common safety: nor did he ever encounter an equal antagonist in numbers, in discipline, or in arms. The science of war has been lost and revived with the arts of peace; but his campaigns are not illustrated by any siege or battle of singular difficulty and success; and he might behold, with envy, the Saracen trophies of his grandfather. After his Spanish expedition, his rear-guard was defeated in the Pyrenean mountains; and the soldiers, whose situation was irretrievable and whose valour was useless, might accuse, with their last breath, the want of skill or caution of their general.\* I touch with reverence the laws of Charlemagne, so highly ap-

\* In this action the French, Rolland, Roland, were slain — see *Chanson de Roland*. See the truth in Bingham, m. 8, p. 44–46, and the *Rolls* in an ingenious Supplement of M. Gailhard, *Ann. III.*, p. 474. The Spaniards are too proud of a victory which history ascribes to the Gascons, and remains to the Saracens.

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.....

planned by a respectable judge. They compose not a system, but a series, of occasional and minute edicts, for the correction of abuses, the reformation of manners, the economy of his farms, the care of his poultry, and even the sale of his eggs. He wished to improve the laws and the character of the Franks; and his attempts, however feeble and imperfect, are deserving of praise: the inveterate evils of the times were suspended or mollified by his government;<sup>1</sup> but in his institutions I can seldom discover the general views and the immortal spirit of a legislator, who survives himself for the benefit of posterity. The union and stability of his empire depended on the life of a single man: he imitated the dangerous practice of dividing his kingdoms among his sons; and, after his numerous edicts, the whole constitution was left to fluctuate between the disorders of anarchy and despotism. His esteem for the piety and knowledge of the clergy tempted him to intrust that aspiring order with temporal dominion and civil jurisdiction; and his son Lewis, when he was stripped and degraded by the bishops, might accuse, in some measure, the imprudence of his father. His laws enforced the imposition of tithes, because the demons had proclaimed in the air that the default of payment had been the cause of the last scarcity.<sup>2</sup> The literary merits

<sup>1</sup> Van Schulin, from the best authorities, represents the entire character and disposition of his reign. (*Hist. des Allemands*, tom. ii. p. 12-16.)

<sup>2</sup> "Quoniam homo ex eis propriis legibus dominum ad ecclesiam servavit." *Explicatio* (cum distinctis, &c. cum, &c. the vulgar name)

of Charlemagne are attested by the foundation of schools, the introduction of arts, the works which were published in his name, and his familiar connection with the subjects and strangers whom he invited to his court to educate both the prince and people. His own studies were tardy, laborious, and imperfect; if he spoke Latin, and understood Greek, he derived the rudiments of knowledge from conversation, rather than from books; and, in his mature age, the emperor strove to acquire the practice of writing, which every peasant now learns in his infancy.<sup>1</sup> The grammar and logic, the music and astronomy, of the times, were only cultivated as the handmaids of superstition; but the curiosity of the human mind must ultimately tend to its improvement, and the encouragement of learning reflects the purest and most pleasing lustre on the character of Charlemagne.<sup>2</sup> The dignity of his person,<sup>3</sup>

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*homines ingenui, scholas, scholas, scholas, & doctrinam decorative et regis christianissime subditis.* Such is the decree and constitution of the great Council at Frankfurt, *Annals* xxi, tom. ii, p. 165. Both Schilling (*Annals of Tithus*, Works vol. iii, part ii, p. 144) and Mommson (*History des Loix*, t. xxi, p. 12) represent Charlemagne as the first legal author of tithes. Such obligations have many gentlemen to his memory!

<sup>1</sup> Egilund to, 72, p. 119) clearly affirms, textual or written. . . and private papers recount later posterities in new enthusiasm. The moderns have perverted and corrupted this obvious meaning, and the title of M. Gailard's *Dissertation* (tom. iii, p. 247-260) betrays his partiality.

<sup>2</sup> See Gailard, tom. iii, p. 126-176, and Schmidt, tom. ii, p. 121-122.

<sup>3</sup> M. Gailard tom. iii, p. 372; Give the true nature of Charlemagne too a Dissertation of Marquise Fisher ad eodem Egilhart, p. 176, Give as the first nine inches of French, about six feet one inch and a fourth, English measure. The common weight have increased it to

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the length of his reign, the prosperity of his arms, the vigour of his government, and the reverence of distant nations, distinguish him from the royal crowd; and Europe dates a new era from his restoration of the western empire.

Extent of  
his empire  
in France.

That empire was not unworthy of its title;\* and some of the fairest kingdoms of Europe were the patrimony or conquest of a prince, who reigned at the same time in France, Spain, Italy, Germany, and Hungary.\* I. The Roman province of Gaul had been transformed into the name and monarchy of FRANCE; but, in the decay of the Merovingian line, its limits were contracted by the independence of the *Britons* and the revolt of *Aquitain*. Charlemagne pursued, and confined, the Britons on the shores of the ocean; and that ferocious tribe, whose origin and language are so different from the French, was chastised by the imposition of tribute, hostages, and peace. After a long and evasive contest, the rebellion of the

eight centuries, and the giant was endowed with numerous strength and vigour: at a single stroke of his good sword *Juggins*, he cut off a hundred and his horse; at a single report he destroyed a ghost, two hells, a quarter of mankind, &c.

\* See the wonderful, but unproved and unjust, work of d'Anville, (*États formés en Europe après la chute de l'Empire Romain en Occident*, Paris, 1777, 4to. 600 p.), where you find the empire of Charlemagne: the different parts are illustrated, by Valartius (Notitia Galliarum) for France, Bernart (Discription Chorographique) for Italy, de Haris (Haris Hispanica) for Spain. For the middle geography of Germany, I consult my old poet and geographer.

\* After a brief relation of his wars and conquests, (Vit. Carol. c. 2-14), Eginhard enumerates, in a few words, c. 12, the numerous subjects to his empire. Struvius (*Geogr. Hist. Germanicæ* p. 118-149) has inserted in his notes the text of the old French notes.



Jukes of Aquitain was punished by the forfeiture of their province, their liberty, and their lives. Harsh and rigorous would have been such treatment of ambitious governors, who had too faithfully copied the mayors of the palace. But a recent discovery\* has proved that these unhappy princes were the last and lawful heirs of the blood and sceptre of Clovis, a younger branch, from the brother of Dagobert, of the Merovingian house. Their ancient kingdom was reduced to the duchy of Gasconne, to the counties of Fesenzac and Armagnac, at the foot of the Pyrenees; their race was propagated till the beginning of the sixteenth century; and, after surviving their Carlovingian tyrants, they were reserved to feel the injustice, or the favours, of a third dynasty. By the reunion of Aquitain, France was enlarged to its present boundaries, with the additions of the Netherlands and Spain, as far as the Rhine. II. The Saracens had been expelled from France by the grandfather and father of Charlemagne; but they still possessed the greatest part of SPAIN, from the rock of Gibraltar to the Pyrenees. Amidst their civil divisions, an Arabian emir of Saragossa implored his protection in the diet of Paderborn. Charlemagne undertook the expedition, restored the emir, and, without distinction of faith, im-

\* Of a charter granted to the monastery of Aigue (A. D. 843) by Charles the Bald, which contains this royal pedigree. I doubt whether some subsequent links of the chain and six centuries are equally firm; yet this chain is approved and substantiated by M. Guizot (Hist. 11, p. 61-67, 103-109), and affirms that the family of Montpensier (one of the present *de Nemours*) is descended in the female line from Charlemagne and Clovis—an important proposition!

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partially crushed the resistance of the Christians, and rewarded the obedience and service of the Mahometans. In his absence he instituted the *Spanish march*,<sup>1</sup> which extended from the Pyrenees to the river Ebro: Barcelona was the residence of the French governor: he possessed the counties of *Roussillon* and *Catalonia*: and the infant kingdoms of *Navarre* and *Aragon* were subject to his jurisdiction. III. As king of the Lombards, and patrician of Rome, he reigned over the greatest part of ITALY,<sup>2</sup> a tract of a thousand miles from the Alps to the borders of Calabria. The duchy of *Beneventum*, a Lombard fief, had spread, at the expence of the Greeks, over the modern kingdom of Naples. But Arrechis, the reigning duke, refused to be included in the slavery of his country: assumed the independent title of prince: and opposed his sword to the Carolingian monarchy. His defence was firm, his submission was not inglorious, and the emperor was content with an easy tribute, the demolition of his fortresses, and the acknowledgment, on his crisis, of a supreme lord. The artful flattery of his son Grimold added the appellation of father, but he asserted his dignity with prudence, and *Beneventum* insensibly escaped from the French

<sup>1</sup> The governors or viceroy of the Spanish march revolted from Charles the Simple, about the year 893: and a poor garrison, the Roussillon, but soon recovered in 1032 by the king of France, Clotaire, *Description de la France*, tom. 2, p. 226-227. Yet the Roussillon contains 100,000 subjects, and contains more than 2,000,000 acres; *Observ. Administratives des Français*, tom. 1, p. 218, 219: most people perhaps, and doubtless more, than the march of Charlemagne.

<sup>2</sup> Schmidt, *Hist. des Lombards*, tom. 2, p. 236, &c.

yoke.\* IV. Charlemagne was the first who united CHAP.  
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GERMANY under the same sceptre. The name of *Oriental France* is preserved in the circle of Germany.  
*Franconia*; and the people of *Hesse* and *Thuringia* were recently incorporated with the victors, by the conformity of religion and government. The *Alamanni*, so formidable to the Romans, were the faithful vassals and confederates of the Franks; and their country was inscribed within the modern limits of *Alsace*, *Swabia*, and *Switzerland*. The *Bavarians*, with a similar indulgence of their laws and manners, were less patient of a master: the repeated treasons of *Tassilo* justified the abolition of her hereditary dukes; and their power was shared among the counts, who judged and guarded that important frontier. But the north of Germany, from the Rhine and beyond the Elbe, was still hostile and pagan; not was it till after a war of thirty-three years that the Saxons bowed under the yoke of Christ and of Charlemagne. The idols and their votaries were extirpated: the foundation of eight bishoprics, of Munster, Osnaburgh, Paderborn, and Minden, of Bremen, Verden, Hildesheim, and Halberstadt, defined, on either side of the Weser, the bounds of ancient Saxony; these episcopal seats were the first schools and cities of that savage land; and the religion and humanity of the children atoned, in some degree, for the massacre of the parents. Beyond the Elbe, the *Slavi*, or *Sclavonians*, of similar manners and various denominations, overspread

\* See *Charlemagne*, tom. ii. p. 213, 215, and the *Circle of Munster*.

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the modern dominions of Prussia, Poland, and Bohemia, and some transient marks of obedience have tempted the French historian to extend the empire to the Baltic and the Vistula. The conquest or conversion of those countries is of a more recent age; but the first union of *Bohemia* with

*Hungary*, arms of Charlemagne. V. He retaliated on the Avars, or Huns, of Pannonia, the same calamities which they had inflicted on the nations. Their rings, the wooden fortifications which encircled their districts and villages, were broken down by the triple effort of a French army, that was poured into their country by land and water, through the Carpathian mountains and along the plain of the Danube. After a bloody conflict of eight years, the loss of some French generals was avenged by the slaughter of the most noble Huns: the relics of the nation submitted: the royal residence of the chagan was left desolate and unknown: and the treasures, the rapine of two hundred and fifty years, enriched the victorious troops, or decorated the churches of Italy and Gaul.<sup>1</sup> After the reduction of Pannonia, the empire of Charlemagne was bounded only by the conflux of the Danube with the Teyx and the Save: the provinces of Istria, Liburnia, and Dalmatia, were an easy, though unprofitable, acces-

<sup>1</sup> Quot peritis in eo peris: quatuor, singulis, effugium, est. Tunc tunc nova sunt habitacula Pannonia, et loca in qua regit Caragus, sunt hic desertus, ut ne extrinsecus quidem humani habitaculorum apparet. Tunc in hoc bello Hunnorum nobilitas perit, cum gloria desolata, cauda perennis et concepti ex longa tempore throni deserti sunt.

sion; and it was an effect of his moderation, that he left the maritime cities under the real or nominal sovereignty of the Greeks. But these distant possessions added more to the reputation than to the power of the Latin emperor; nor did he risk any ecclesiastical foundations to reclaim the barbarians from their vagrant life and idolatrous worship. Some canals of communication between the rivers, the Saône and the Meuse, the Rhine and the Danube, were faintly attempted. Their execution would have vivified the empire; and more cost and labour were often wasted in the structure of a cathedral.

If we retrace the outlines of this geographical picture, it will be seen that the empire of the Franks extended, between east and west, from the Elbe to the Elbe or Vistula; between the north and south, from the duchy of Beneventum to the river Eider, the perpetual boundary of Germany and Denmark. The personal and political importance of Charlemagne was magnified by the distress and division of the rest of Europe. The islands of Great Britain and Ireland were disputed by a crowd of princes of Saxon or Scottish origin; and, after the loss of Spain, the Christian and Gothic kingdom of Alphonso the Chaste, was confined to

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His original  
limits and  
extension.

\* The junction of the Rhine and Danube was undertaken only for the service of the Franks; and, indeed, under Charlemagne, in 812, 813. The canal, which would have been only two leagues in length, and of which some traces are still to be seen in France, was interrupted by numerous lakes, solitary mountains, and superstitious fears. Depping, *Hist. des Français des Inscriptions*, t. 1, p. 234. *Mémoires historiques, &c. géographiques*, p. 30-31.



CHAC. the narrow range of the Asturian mountains.  
 XLIX. These petty sovereigns revered the power or  
 virtue of the Carlovingian monarch, implored the  
 honour and support of his alliance, and styled  
 him their common parent, the sole and supreme  
 emperor of the West.\* He maintained a more  
 equal intercourse with the caliph Harun al  
 Rashid,† whose dominion stretched from A-  
 frica to India, and accepted from his ambassa-  
 dors a tent, a water-clock, an elephant, and  
 the keys of the holy sepulchre. It is not easy  
 to conceive the private friendship of a Frank  
 and an Arab, who were strangers to each other's  
 person, and language, and religion: but their  
 public correspondence was founded on vanity,  
 and their remote situation left no room for a  
 competition of interest. Two-thirds of the west-  
 ern empire of Rome were subject to Charlemagne,  
 and the deficiency was amply supplied by his  
 command of the inaccessible or invincible na-  
 tions of Germany. But in the choice of his e-  
 nemies, we may be reasonably surprised that he  
 so often preferred the poverty of the north to the  
 riches of the south. The three and thirty cam-  
 paigns laboriously consumed in the woods and  
 morasses of Germany, would have sufficed to assert

\* See Eginhard, c. 18. and Galland, tom. II. p. 361-382, who mentions, with a less ceremony, the marriage of Charlemagne and Egbert, the emperor's gift of ten thousand marks, and the modest answer of the Saxon monarch. The anecdote, if genuine, would have adorned our English history.

† The correspondence is mentioned only in the French annals, and the Oriental are ignorant of the empire's friendship for the Christian king—a polite expression, which Harun reserves for the emperor of the Turks.

the amplitude of his title by the expulsion of the Greeks from Italy and the Saracens from Spain. The weakness of the Greeks would have insured an easy victory; and the holy crusade against the Saracens would have been prompted by glory and revenge, and loudly justified by religion and policy. Perhaps, in his expeditions beyond the Rhine and the Elbe, he aspired to save his monarchy from the fate of the Roman empire, to disarm the enemies of civilized society, and to eradicate the seed of future emigrations. But it has been wisely observed, that in a light of precaution, all conquest must be ineffectual, unless it could be universal; since the increasing circle must be involved in a larger sphere of hostility.\* The subjugation of Germany withdrew the veil which had so long concealed the contingent or islands of Scandinavia from the knowledge of Europe, and awakened the torpid courage of their barbarous natives. The fiercest of the Saxon hordes escaped from the Christian tyrant to their brethren of the north; the ocean and Mediterranean were covered with their piratical fleets; and Charlemagne beheld with a sigh the destructive progress of the Normans, who, in less than seventy years, precipitated the fall of his race and monarchy.

Had the pope and the Romans revived the primitive constitution, the titles of emperor and Augustus were conferred on Charlemagne for the

His suc-  
cessors,  
A. D. 814-  
887, in  
Italy.

\* Gaillard, *trans. it.* p. 363, 371-376, 414. I have borrowed his judicious remarks on Charlemagne's plan of conquest, and the judicious distinction of his enemies of the first and the second assault, from *ib.* p. 414, 389, &c. &c.

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 941 in  
 Germany ;  
 997 in  
 France.

A. D. 813.

Lewis the  
 Pious.  
 A. D. 814.  
 \*11.

term of his life ; and his successors, on each vacancy, must have ascended the throne by a formal or tacit election. But the association of his son Lewis the Pious asserts the independent right of monarchy and conquest, and the emperor seems on this occasion to have foreseen and prevented the latent claims of the clergy. The royal youth was commanded to take the crown from the altar, and with his own hands to place it on his head, as a gift which he held from God, his father, and the nation.\* The same ceremony was repeated, though with less energy, in the subsequent associations of Lothaire and Lewis II ; the Carlovingian sceptre was transmitted from father to son in a lineal descent of four generations ; and the ambition of the popes was reduced to the empty honour of crowning and anointing these hereditary princes who were already invested with their power and dominion. The pious Lewis survived his brothers, and embraced the whole empire of Charlemagne ; but the nations and the nobles, his bishops and his children, quickly discerned that this mighty mass was no longer inspired by the same soul ; and the foundations were undermined to the centre, while the external surface was yet fair and entire. After a war, or battle, which consumed one hundred thousand Franks, the empire was divided by

\* Thierin, the biographer of Lewis, relates this ceremony ; and Benardus has likewise transmitted it, CA. D. 813, N<sup>o</sup>. 13, &c. ; see Galliard, tom. II. p. 306, 307, 308, however inferior to the claims of the popes. For the series of the Carlovingians, see the histories of France, Italy, and Germany ; Pichet, Schmidt, Velly, Muratori, and even Voltaire, whose pictures are sometimes just and always pleasing.

treaty between his three sons, who had violated every filial and fraternal duty. The kingdoms of Germany and France were for ever separated; the provinces of Gaul, between the Rhone and the Alps, the Meuse and the Rhine, were assigned, with Italy, to the imperial dignity of Lothaire. In the partition of his share, Lorraine and Arles, two recent and transitory kingdoms, were bestowed on the younger children; and Lewis II, his eldest son, was content with the realm of Italy, the proper and sufficient patrimony of a Roman emperor. On his death without any male issue, the vacant throne was disputed by his uncles and cousins, and the popes most dexterously seized the occasion of judging the claims and merits of the candidates, and of bestowing on the most obsequious, or most liberal, the imperial office of advocate of the Roman church. The dregs of the Carlovingian race no longer exhibited any symptoms of virtue or power, and the ridiculous epithets of the *bold*, the *stammerer*, the *fat*, and the *simple*, distinguished the tame and uniform features of a crowd of kings alike deserving of oblivion. By the failure of the collateral branches, the whole inheritance devolved to Charles the Fat, the last emperor of his family; his insanity authorized the desertion of Germany, Italy, and France: he was deposed in a diet, and solicited his daily bread from the rebels by whose contempt his life and liberty had been spared. According to the measure of their force, the governors, the bishops, and the lords, usurped the fragments of the falling empire; and

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Lothaire I.  
 A. D. 817.  
 826.

Lewis II.  
 A. D. 817.  
 822.

Division of  
 the empire,  
 A. D. 843.

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some preference was shown to the female or illegitimate blood of Charlemagne. Of the greater part, the title and possession were alike doubtful, and the merit was adequate to the contracted scale of their dominions. Those who could appear with an army at the gates of Rome were crowned emperors in the Vatican; but their modesty was more frequently satisfied with the appellation of kings of Italy; and the whole term of seventy-four years may be deemed a vacancy, from the abdication of Charles the Fat to the establishment of Otto I.

Otto King  
of Germany  
many re-  
marks and  
anecdotes  
from the  
entire  
empire.  
A. D. 962.

Otto\* was of the noble race of the dukes of Saxony; and if he truly descended from Witikind, the adversary and proselyte of Charlemagne, the posterity of a vanquished people was exalted to reign over their conquerors. His father Henry the Fowler was elected, by the suffrage of the nation, to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, the first and greatest of the Otton. A portion of Gaul to the west of the Rhine, along the banks of the Meuse and the Moselle, was assigned to the Germans, by

\* He was the son of Otto, the son of Luitpold, in whose favour the dukes of Saxony had been elected, A. D. 936. Roscham, the biographer of a 16th French Historian, Ransartius Catalog. tom. iii. vol. iii. p. 275, gives a splendid character of his family. *Atque cum esset antiquæ et illustriæ nobilitatis vestigia, bellisq. et cunctis in eorum stirpe ignotis, nullis de penæ facie reperiunt.* (from Strabo, Geog. Hist. German. p. 203.) Yet Cosmeling in Hübner's *Antiquæ* is not without of his desecration WHIST.

\* See the tradition of Carantan, the First Imp. German. Paganini 1661, in 4to) he seems the extravagant and desperate son of the Roman and Carolingian empire, and abounds with barbarian the signs of Germany, her vassals, and her neighbours.



whose blood and language it has been tinged since the time of Cæsar and Tacitus. Between the Rhine, the Rhone, and the Alps, the successors of Otho acquired a vain supremacy over the broken kingdoms of Burgundy and Arles. In the north, Christianity was propagated by the sword of Otho, the conqueror and apostle of the Slavje nations of the Elbe and Oder: the marches of Brandenburg and Sleswick were fortified with German colonies; and the king of Denmark, the dukes of Poland and Bohemia, confessed themselves his tributary vassals. At the head of a victorious army, he passed the Alps, subdued the kingdom of Italy, delivered the pope, and for ever fixed the imperial crown in the name and nation of Germany. From that memorable era, two maxims of public jurisprudence were introduced by force and ratified by time. I. *That* the prince who was elected in the German diet, acquired from that instant the subject kingdoms of Italy and Rome. II. *But* that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the Roman pontiff.\*

The imperial dignity of Charlemagne was announced to the East by the alteration of his style; and instead of saluting his fathers, the Greek emperors, he presumed to adopt the more equal

Translation of the words, *our and father emperor*.

\* The power of election forced us to number Conrad I. and Henry I. the Fowler, in the list of emperors, a title which was never assumed by those kings of Germany. The Italians, Munster for instance, are more scrupulous and correct, and only reckon the prince who have been crowned at Rome.



ambassadors of Nicephorus found him in his camp, on the banks of the river Sala; and Charlemagne affected to confound their vanity by displaying, in a Franconian village, the pomp, or at least the pride, of the Byzantine palace.\* The Greeks were successively led through four halls of audience: in the first, they were ready to fall prostrate before a splendid personage in a chair of state, till he informed them that he was only a servant, the constable, or master of the horse of the emperor. The same mistake, and the same answer, were repeated in the apartments of the count palatine, the steward, and the chamberlain; and their impatience was gradually heightened, till the doors of the presence-chamber were thrown open, and they beheld the genuine monarch, on his throne, enriched with the foreign luxury which he despised, and encircled with the love and reverence of his victorious chiefs. A treaty of peace and alliance was concluded between the two empires, and the limits of the East and West were defined by the right of present possession. But the Greeks<sup>b</sup> soon forgot this humiliating equality, or remembered it only to hate the barbarians by whom it was extorted. During the short union of virtue and power they

\* Gaillard very properly observes, that this pageant was a mere suit of children only; but that it was indeed represented in the presence, and for the benefit, of children of a larger growth.

<sup>b</sup> Compare, in the original texts collected by Pagl. (not. iii. A. II. 812, 828, 834, N<sup>o</sup>. 10, &c.), the contrast of Charlemagne and his son: to the former the ambassadors of Michael (who were indeed distressed) were sent, in ut lingui Græci Mundos discernit, Imperatorum cum et hæc, et appellationes; to the latter, *Fœdus imperatorum Fran-*

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respectfully saluted the august Charlemagne with the acclamations of *basileus*, and emperor of the Romans: As soon as these qualities were separated in the person of his pious son, the Byzantine letters were inscribed,—“To the king, or, “as he styles himself, the emperor of the Franks “and Lombards.” When both power and virtue were extinct, they despoiled Lewis II of his hereditary title, and, with the barbarous appellation of *rex* or *regis*, degraded him among the crowd of Latin princes. His reply<sup>1</sup> is expressive of his weakness: he proves, with some learning, that both in sacred and profane history, the name of king is synonymous with the Greek word *basileus*: if, at Constantinople, it were assumed in a more exclusive and imperial sense, he claims from his ancestors, and from the pope, a just participation of the honours of the Roman purple. The same controversy was revived in the reign of the Othos; and their ambassador describes, in lively colours, the insolence of the Byzantine court.<sup>2</sup> The Greeks affected to despise the poverty and ignorance of the Franks and Saxons; and in their last decline refused to prostitute to

<sup>1</sup> See the epistle, in Parallela, of the agreement between of Leo, king of the Franks, and the emperor of the Romans, in the year 811, p. 343-344, c. 93-107, which Basilius (A. D. 811, N. 31-41) refused to entertain, when he described it in his *Annales*.

<sup>2</sup> *Ipse enim rex, non imperator, inquit Basilius, sed linguæ, sed ob indignationem populi, id est regem tantum vocat.* (Interprated in Latin, in Script. Ital. tom. II, p. 321, 320.) The pope had excommunicated Nicephorus emperor of the Greeks, to make peace with Otho, the great emperor of the Romans—*que insignis multitudinis Græcorum potentia et temeritas . . . imperatores inquit, imperatores, Romani, Augusti, magni, &c.* Nicephorum, (p. 436.)

the kings of Germany the title of Roman emperors.

These emperors, in the election of the popes, continued to exercise the powers which had been assumed by the Gothic and Grecian princes; and the importance of this prerogative increased with the temporal estate and spiritual jurisdiction of the Roman church. In the Christian aristocracy, the principal members of the clergy still formed a senate to assist the administration, and to supply the vacancy, of the bishop. Rome was divided into twenty-eight parishes, and each parish was governed by a cardinal-priest, or presbyter, a title which, however common and modest in its origin, has aspired to emulate the purple of kings. Their number was enlarged by the association of the seven deacons of the most considerable hospitals, the seven palatine judges of the Lateran, and some dignitaries of the church. This ecclesiastical senate was directed by the seven cardinal-bishops of the Roman province, who were less occupied in the suburb-dioceses of Ostia, Porto, Velitrae, Tusculum, Praeneste, Tibur, and the Salinae, than by their weekly service in the Lateran, and their superior share in the honours and authority of the apostolic see. On the death of the pope, these bishops recommended a successor to the suffrage of the college of cardinals, and their choice was ratified or rejected by the applause or clamour

(The origin and progress of the title of cardinal may be found in Thomson's *Diagonium de Clerico*, tom. i. p. 141-144; Muratori, *Constitutiones Italicae Medii Aevi*, tom. iii. lib. vi. p. 128-130, and



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of the Roman people. But the election was imperfect; nor could the pontiff be legally consecrated till the emperor, the advocate of the church, had graciously signified his approbation and consent. The royal commissioner examined, on the spot, the form and freedom of the proceedings; nor was it, till after a previous scrutiny into the qualifications of the candidates, that he accepted an oath of fidelity, and confirmed the donations which had successively enriched the patrimony of St. Peter. In the frequent schisms, the rival claims were submitted to the sentence of the emperor, and in a synod of bishops he presumed to judge, to condemn, and to punish, the crimes of a guilty pontiff. Otho I imposed a treaty on the senate and people, who engaged to prefer the candidate most acceptable to his majesty;\* his successors anticipated or prevented their choice: they bestowed the Roman benefice, like the bishoprics of Cologne or Bamberg, on their chancellors or preceptors: and whatever might be the merit of a Frank or Saxon, his name sufficiently attests the interposition of foreign power. These acts of preroga-

Meuschen, *Institut. Hist. Eccles.* p. 343-347, who accurately remarks the forms and stages of the election. The cardinal bishops, as highly exalted by Peter Damianus, ate meat to a level with the rest of the sacred college.

\* *Fœderis juramentum, quoque in ipsius electionis act ordinatur, grævis consensus et electio omnium Ottobonis et. 603. an. (Histogæd., l. vi, c. 6, p. 474).* This important accession may either supply or confirm the decree of the clergy and people of Rome, so fiercely rejected by Baronius, Pagi, and Muratori, *IA. D.* 964, and so well defended and explained by St. Mart. *idrege*, tom. ii, p. 506-516; tom. iv, p. 1167-1195. Consult that numerical error, and the *Annals* of Muratori, for the election and confirmation of each pope.

five were most speciously excused by the vices of a popular election. The competitor who had been excluded by the cardinals, appealed to the passions or avarice of the multitude: the Vatican and the Lateran were stained with blood; and the most powerful senators, the marquisses of Tuscany and the counts of Tusculum, held the apostolic see in a long and disgraceful servitude. The Roman pontiffs, of the ninth and tenth centuries, were insulted, imprisoned, and murdered, by their tyrants; and such was their indigence after the loss and usurpation of the ecclesiastical patrimonies, that they could neither support the state of a prince, nor exercise the charity of a priest.<sup>a</sup> The influence of two sister prostitutes, Marozia and Theodora, was founded on their wealth and beauty, their political and amorous intrigues: the most strenuous of their lovers were rewarded with the Roman mitre, and their reign<sup>b</sup> may have<sup>c</sup> suggest-

Disorders.

<sup>a</sup> The oppression and vices of the Roman church in the 9th century are strongly painted in the history and legation of Liadbrand. (see p. 440, 450, 471-476, 479, &c.); and it is whimsical enough to observe Muratori tempering the invectives of Harunius against the popes. But these popes had been chosen, not by the cardinals, but by lay-patrons.

<sup>b</sup> The time of Pope John (*papae Joanne*) is placed somewhat earlier than Timothea or Marozia; and the two years of her imaginary reign are forcibly inserted between Leo IV. and Benedict III. But the contemporary Annals indubitably link the death of Leo and the elevation of Benedict, (*illico, mox*, p. 267); and the accurate chronology of Pagi, Muratori, and Leibnitz, fixes both events to the year 857.

<sup>c</sup> The advocates for Pope Joan produce one hundred and fifty witnesses, or rather echoes, of the ninth, tenth, and eleventh centuries. They bear testimony against themselves and the legend, by multiplying the proof that so common a story must have been repeated by

ed to the darker ages the table<sup>d</sup> of a female pope.<sup>e</sup> The bastard son, the grandson and the great grand on of Marozia, a rare genealogy, were seated in the chair of St. Peter, and it was at the age of nineteen years that the second of these became the head of the Latin church. His youth and manhood were of a suitable complexion; and the nations of pilgrims could bear testimony to the charges that were urged against him in a Roman synod, and in the presence of Otho the great. As John XII had renounced the dress and decencies of his profession, the *sacerdos* may not perhaps be dishonoured by the wine which he drank, the blood that he spilt, the flames that he kindled, or the licentious pursuits of gaming and hunting. His open Jimmy might be the consequence of distress.

nothing of any importance to explain was known. On those of the east and its countries, the sacred event would have flashed with a double force. Would Polignac have smiled with a cynicism? Could a deeper have moved such people? It is scarcely worth while to discuss the various readings of Marius Pagnin, Sigbert of Gemblours, or even Marius Socinus; but a more palpable degree of the presence of Pope John, would have been raised by some OSA, and addition of the Roman Annotator.

† The title, *De sacrosancta ecclesia*, has I should not perceive it available. Supposed a female French chieftain of our revolution to have been born in Italy, and educated in the church, instead of the army; let her be at Rome, and it has raised her to St. Peter's Chair; her surname would have been sacred, her delivery in the strictest security, but not impossible.

‡ Till the reformation, the title was repeated and believed without offence; and Joan's female saint long occupied her place among the popes in the cathedral of Avon, *Opus Critic.* tom. iii, p. 674-676. The key is illustrated by two learned protestants, Binsfeld and Eicht. (*Dictionnaire Critique, Paroisse, Pape, Pape, Pape*); but our brethren were scandalized by this equitable and generous reflection. Spalding and Leffert attempt to save this poor image of controversy; and even Musgrave condescends to church with doubt and suspicion, *op.* 289.

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and his blasphemous invocation of Jupiter and Venus, if it be true, could not possibly be serious. But we read with some surprise, that the worthy grandson of Marozia lived in public adultery with the matrons of Rome; that the Lateran palace was turned into a school for prostitution, and that his rapes of virgins and widows had deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his successor.\* The protestants have dwelt with malicious pleasure on these characters of anti-christ; but to a philosophic eye, the vices of the clergy are far less dangerous than their virtues. After a long series of scandal, the apostolic see was reformed and exalted by the austerity and zeal of Gregory VII. That ambitious monk devoted his life to the execution of two projects. I. To fix in the college of cardinals the freedom and independence of election, and for ever to abolish the right or usurpation of the emperors and the Roman people. II. To bestow and resume the western empire as a gift or benefice† of the church, and to extend

Reformation  
and  
claims of  
the church.  
A. D. 1073.  
&c.

\* *Indecorum patium . . . prostibulum maritimum . . .*  
Fasti continent gaudium, posterquam Romanorum, abscondit moliturum,  
que aspectum spectulorum limina sancti genti limant vixisse, cum  
tamquam ante disjunctos, hunc sollicitos conjugatos ridens, virgines  
in opprobrium, (Chispius), Hist. l. vi. c. 6, p. 471. See the whole  
affair of John XII. p. 471-476.

† A new example of the mischief of representation is the English  
(Obsequies, tom. i. p. 617, &c.) which the pope conferred on the  
emperor Frederic I., since the Latin word may signify either a legal  
gift, or a simple favour, an obligation, (we want the word *benefactio*,  
see Schmitt, Hist. des Allemands, tom. ii. p. 383-408; Pafel;  
Abregé Chronologique, tom. i. p. 277, 298, 317, 324, 470, 470, 508,  
503, 509, &c.)



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Authority  
of the em-  
perors in  
Rome.

his temporal dominion over the kings and kingdoms of the earth. After a contest of fifty years, the first of these designs was accomplished by the firm support of the ecclesiastical order, whose liberty was connected with that of their chief. But the second attempt, though it was crowned with some partial and apparent success, has been vigorously resisted by the secular power, and finally extinguished by the improvement of human reason.

In the revival of the empire of Rome, neither the bishop nor the people could bestow on Charlemagne or Otho, the provinces which were lost, as they had been won, by the chance of arms. But the Romans were free to choose a master for themselves; and the powers which had been delegated to the patrician, were irrevocably granted to the French and Saxon emperors of the West. The broken records of the times<sup>a</sup> preserve some remembrance of their palace, their mint, their tribunal, their edicts, and the sword of justice, which, as late as the thirteenth century, was derived from Caesar to the prefect of the city.<sup>b</sup> Between the arts of the popes and the violence of the people, this supremacy was crushed and annihilated. Content with the titles of emperor and Augustus, the successors of Charlemagne neglected to assert this local jurisdiction. In the hour of

<sup>a</sup> For the history of the emperors in Rome and Italy, see Sigonius, de Regno Italico, Opp. tom. ii. with the Notes of Saxius, and the Annals of Muratori, who might refer more distinctly to the authors of his great collection.

<sup>b</sup> See the Dissertation of Le Blanc at the end of his *Traité des Monnoyes de France*, in which he produces some Roman coins of the French emperors.



prosperity, their ambition was diverted by more alluring objects; and in the decay and division of the empire, they were oppressed by the defence of their hereditary provinces. Amidst the ruins of Italy, the famous Marozia invited one of the usurpers to assume the character of her third husband; and Hugh, king of Burgundy, was introduced by her faction into the mole of Hadrian or castle of St. Angelo, which commands the principal bridge and entrance of Rome. Her son by the first marriage, Alberic, was compelled to attend at the nuptial banquet; but his reluctant and ungraceful service was chastised with a blow by his new father. The blow was productive of a revolution. "Romans," exclaimed the youth, "once you were the masters of the world, "and these Burgundians the most abject of your "slaves. They now reign, these voracious and "brutal savages, and my injury is the commence- "ment of your servitude."<sup>2</sup> The alarm-bell was rung to arms in every quarter of the city: the Burgundians retreated with haste and shame: Marozia was imprisoned by her victorious son; and his brother, Pope John XI, was reduced to the exercise of his spiritual functions. With the title of prince, Alberic possessed above twenty years the government of Rome, and he is said to have gratified the popular prejudice, by restoring the office, or at least the title, of consuls and tri-

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Revolt of  
Alberic,  
A. D. 932.

<sup>2</sup> *Romanarum aliquando cives, collecti Burgundiones, Romanis im-  
ponent?* . . . *Romane urbis dignitas ad tantam est militiam ducta,  
ut meretricium etiam imperia parcat?* (Lutprand, l. iii, c. 12, p. 430).  
Sigismondo (l. vi, p. 400) positively affirms the restoration of the consul-  
ship; but in the old writers *Albericus* is more frequently styled *prin-  
cipe Romanorum*.

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XLIX.Of Pope  
John XII.  
A. D. 957.

hunc. His son and heir Octavian assumed, with the pontificate, the name of John XII: like his predecessor, he was provoked by the Lombard princes to seek a deliverer for the church and republic; and the services of Otho were rewarded with the imperial dignity. But the Saxon was imperious, the Romans were impatient, the festival of the coronation was disturbed by the secret conflict of prerogative and freedom, and Otho commanded his sword-bearer not to stir from his person, lest he should be assaulted and murdered at the foot of the altar.\* Before he repassed the Alps, the emperor chastised the revolt of the people and the ingratitude of John XII. The pope was degraded in a synod; the prefect was mounted on an ass, whipped through the city, and cast into a dungeon; thirteen of the most guilty were hanged, others were mutilated or banished; and this severe process was justified by the ancient laws of Theodosius and Justinian. The voice of fame has accused the second Otho of a perfidious and bloody act, the massacre of the senators, whom he had invited to his table under the fair semblance of hospitality and friendship.† In the minority of his son Otho III, Rome made a bold attempt to shake off the Saxon yoke, and the consul

\* Dittmar, p. 353, apud Schmidt, tom. iii, p. 428.

† This bloody fact is described in Leonius rufus in the *Parthenia* of Godfrey of Viterbo, (*Script. Ital. rom.* vol. p. 436, 437), who flourished towards the end of the sixth century, (*Fabricius, Biblioth. Latin. med. et infim. ævi*, tom. iii, p. 63, edit. Meuschen); but his evidence, which imposed on Sigonius, is reasonably suspected by Metastasio (*tom. viii, p. 177*).

Crescentius was the Brutus of the republic. From the condition of a subject and an exile, he twice rose to the command of the city, oppressed, expelled, and created the popes, and formed a conspiracy for restoring the authority of the Greek emperors. In the fortress of St. Angelo, he maintained an obstinate siege, till the unfortunate consul was betrayed by a promise of safety: his body was suspended on a gibbet, and his head was exposed on the battlements of the castle. By a reverse of fortune, Otho, after separating his troops, was besieged three days, without food, in his palace; and a disgraceful escape saved him from the justice or fury of the Romans. The senator Ptolemy was the leader of the people, and the widow of Crescentius enjoyed the pleasure or the fame of revenging her husband by a poison which she administered to her imperial lover. It was the design of Otho III to abandon the colder countries of the north, to erect his throne in Italy, and to revive the institutions of the Roman monarchy. But his successors only once in their lives appeared on the banks of the Tiber, to receive their crown in the Vatican.<sup>5</sup> Their absence was contemptible, their presence odious and formidable. They descended from the Alps, at the head of their barbarians, who were strangers and enemies to the country; and their transient visit was

<sup>5</sup> The estimation of the emperor, and some original reminiscences of the 10th century, are preserved in the *Panegyricus Henricus*, (Script. Hist. tom. II. pars 2. 403-414); illustrated by the *Naves of Madama, Valentin, and Lottaria*. Sigonius has related the whole process of the Roman expedition, in good Latin, but with some errors of time and fact, G. vii. p. 441-446.

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a scene of tumult and bloodshed.\* A faint remembrance of their ancestors still tormented the Romans; and they beheld with pious indignation the succession of Saxons, Franks, Swabians, and Bohemians, who usurped the purple and prerogatives of the Cæsars.

The kingdom of  
Italy, A.D.  
774-1250.

There is nothing perhaps more adverse to nature and reason than to hold in obedience remote countries and foreign nations, in opposition to their inclination and interest. A torrent of barbarians may pass over the earth, but an extensive empire must be supported by a refined system of policy and oppression; in the centre, an absolute power, prompt in action, and rich in resources; a swift and easy communication with the extreme parts: fortifications to check the first effort of rebellion: a regular administration to protect and punish; and a well-disciplined army to inspire fear, without provoking discontent and despair. Far different was the situation of the German Cæsars, who were ambitious to enslave the kingdom of Italy. Their patrimonial estates were stretched along the Rhine, or scattered in the provinces; but this ample domain was alienated by the imprudence or distress of successive princes; and their revenue, from minute and vexatious prerogative, was scarcely sufficient for the maintenance of their household. Their troops were formed by the legal or voluntary service of their feudal vassals, who passed the Alps with reluctance, assumed

\* In a quarrel at the coronation of Conrad II, Maronei takes leave to observe—*duxesque duo caute alios, indisciplinatos, Barbaros, e fascibus* ! *Tedeschi.* *Annal.* tom. viii, p. 368.



the license of rapine and disorder, and capriciously deserted before the end of the campaign. Whole armies were swept away by the pestilential influence, of the climate: the survivors brought back the bones of their princes and nobles;<sup>a</sup> and the effects of their own intemperance were often imputed to the treachery and malice of the Italians, who rejoiced at least in the calamities of the barbarians. This irregular tyranny might contend on equal terms with the petty tyrants of Italy; nor can the people, or the reader, be much interested in the event of the quarrel. But in the eleventh and twelfth centuries, the Lombards rekindled the flame of industry and freedom; and the generous example was at length imitated by the republics of Tuscany. In the Italian cities a municipal government had never been totally abolished; and their first privileges were granted by the favour and policy of the emperors, who were desirous of erecting a plebeian barrier against the independence of the nobles. But their rapid progress, the daily extension of their power and pretensions, were soured on the numbers and spirit of these rising communities.\* Each city filled the

<sup>a</sup> After halting away the flesh. The caldrons for that purpose were a necessary piece of travelling furniture; and a German who was using it for his brother, promised to a friend, after it should have been employed for himself, (Schmidt, tom. iii. p. 423, 424). The same author observes that the whole Saxon line was extinguished in Italy, tom. i. p. 445.

\* Other history of Fastingen has left an important passage on the Italian cities, (l. ii. c. 12, in Script. Ital. tom. vi. p. 597-710); and the rise, progress, and government, of these republics are perfectly illustrated.



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XLIV.  
THE LOMBARDS.

measure of her diocese or district : the jurisdiction of the counts and bishops, of the marquises and counts, was banished from the land ; and the proudest nobles were persuaded or compelled to desert their solitary castles, and to embrace the more honourable character of freemen and magistrates. The legislative authority was inherent in the general assembly ; but the executive powers were intrusted to three consuls, annually chosen from the three orders of *captains*, *valvassors*, and commons, into which the republic was divided. Under the protection of equal law, the labours of agriculture and commerce were gradually revived ; but the martial spirit of the Lombards was nourished by the presence of danger ; and as often as the bell was rung, or the standard erected, the gates of the city poured forth a numerous and intrepid band, whose zeal in their own cause was soon guided by the use and discipline of arms. At the foot of these popular ramparts, the pride of the Caesars was overthrown ; and the invincible genius of liberty prevailed over the two Frederics, the greatest princes of the middle age : the first, superior perhaps in military prowess ; the second, who undoubtedly excelled in the softer accomplishments of peace and learning.

illustrated by Muratori, *Antiquitat. Ital. Medii Aevi*, tom. iv. dissert. xiv. 2a, p. 1-274 ; *Annal.* tom. xiii. li. 31.

\* For these titles, see Selden, (*Titles of Honour*, vol. iii. part. 1. p. 685) ; DuRoi, (*Gloss. Latine*, tom. ii. p. 110 ; tom. vi. p. 276), and St. Mart. (*Antiq. Chronologique*, tom. ii. p. 113).

\* The Lombards invented and used the corse, a standard piece of warlike equipage, drawn by a team of oxen, (*DuRoi*, tom. ii. p. 194, 195. Muratori, *Antiquitat. Ital. Medii Aevi*, p. 463-493).

Ambitious of restoring the splendour of the purple, Frederic I. invaded the republics of Lombardy, with the arts of a statesman, the valour of a soldier, and the cruelty of a tyrant. The recent discovery of the pandects had renewed a science most favourable to despotism; and his venal advocates proclaimed the emperor the absolute master of the lives and properties of his subjects. His royal prerogatives, in a less odious sense, were acknowledged in the diet of Roncaglia; and the revenue of Italy was fixed at thirty thousand pounds of silver,<sup>a</sup> which were multiplied to an indefinite demand, by the rapine of the fiscal officers. The obstinate cities were reduced by the terror or the force of his arms; his captives were delivered to the executioner, or shot from his military engines; and, after the siege and surrender of Milan, the buildings of that stately capital were razed to the ground; three hundred hostages were sent into Germany, and the inhabitants were dispersed in four villages, under the yoke of the inflexible conqueror.<sup>b</sup> But Milan soon rose from her ashes; and the league of Lombardy was cemented by distress; their cause was espoused by Venice, Pope Alexander III. and the Greek emperor: the fabric of oppression was overturned in a day; and in the treaty of Constance, Frederic sub-

<sup>a</sup> Gonthier Ligutinus, l. viii. 384, et seq. apud Schrad. tom. III. p. 509.

<sup>b</sup> *Solum imperator faciem suam firmavit ut petrum*, (Baron. *de Ecclesia Medietate*, Script. Ital. tom. vi. p. 917). This volume of Muratori contains the originals of the history of Frederic I. which cannot be compared with due regard to the circumstances and peculiarities of each German or Lombard writer.

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Frederic I.  
A.D. 1152-  
1180.

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XLIX.

Frederic  
II. A. D.  
1194—  
1250.

scribed, with some reservations, the freedom of four and twenty cities. His grandson contended with their vigour and maturity; but Frederic II<sup>d</sup> was endowed with some personal and peculiar advantages. His birth and education recommended him to the Italians; and in the implacable discord of the two factions, the Ghibelins were attached to the emperor, while the Guelfs displayed the banner of liberty and the church. The court of Rome had slumbered, when his father Henry VI was permitted to unite with the empire the kingdoms of Naples and Sicily: and from these hereditary realms, the son derived an ample and ready supply of troops and treasure. Yet Frederic II was finally oppressed by the arms of the Lombards and the thunders of the Vatican; his kingdom was given to a stranger, and the last of his family was beheaded at Naples on a public scaffold. During sixty years, no emperor appeared in Italy, and the name was remembered only by the ignominious sale of the last relics of sovereignty.

Independ-  
ence of the  
princes of  
Germany.  
A. D. 919—  
1250, &c.

The barbarian conquerors of the West were pleased to decorate their chief with the title of emperor; but it was not their design to invest him with the despotism of Constantine and Justinian. The persons of the Germans were free, their conquests were their own, and their national character was animated by a spirit which scorned the servile jurisprudence of the new or the ancient Roman. It

\* See the history of Frederic II, and the house of Swabia at Naples, see Guicciardini, Istoria Civile, tom. II, l. 215-217.

would have been a vain and dangerous attempt to impose a monarch on the armed freemen, who were impatient of a magistrate; on the bold, who refused to obey; on the powerful, who aspired to command. The empire of Charlemagne and Otto was distributed among the dukes of the nations or provinces, the counts of the smaller districts, and the margraves of the marches or frontiers, who all united the civil and military authority as it had been delegated to the lieutenants of the first Cæsars. The Roman governors, who, for the most part, were soldiers of fortune, seduced their mercenary legions, assumed the imperial purple, and either failed or succeeded in their revolt, without wounding the power and unity of government. If the dukes, margraves, and counts of Germany, were less audacious in their claims, the consequences of their success were more lasting and pernicious to the state. Instead of aiming at the supreme rank, they silently laboured to establish and appropriate their provincial independence. Their ambition was seconded by the weight of their estates and vassals, their mutual example and support, the common interest of the subordinate nobility, the change of princes and families, the immaturity of Otto III and Henry IV, the ambition of the popes, and the vain pursuits of the fugitive crowns of Italy and Rome. All the attributes of regal and territorial jurisdiction were gradually usurped by the commanders of the provinces; the right of peace and war, of life and death, of coinage and taxation, of foreign alliance and domestic economy. Whatever limit



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been seized by violence, was ratified by favour or distress, was granted as the price of a doubtful vote or a voluntary service; whatever had been granted to one could not, without injury, be denied to his successor or equal; and every act of local or temporary possession was insensibly moulded into the constitution of the Germanic kingdom. In every province, the visible presence of the duke or count was interposed between the throne and the nobles; the subjects of the law became the vassals of a private chief; and the standard, which *he* received from his sovereign, was often raised against him in the field. The temporal power of the clergy was cherished and exalted by the superstition or policy of the Carolingian and Saxon dynasties, who blindly depended on their moderation and fidelity; and the bishoprics of Germany were made equal in extent and privilege, superior in wealth and population, to the most ample states of the military order. As long as the emperors retained the prerogative of bestowing on every vacancy these ecclesiastic and secular benefices, their cause was maintained by the gratitude or ambition of their friends and favourites. But in the quarrel of the investitures, they were deprived of their influence over the episcopal chapters; the freedom of election was restored, and the sovereign was reduced, by a solemn mockery, to his *first prayers*, the recommendation, once in his reign, to a single prebend in each church. The secular governors, instead of being recalled at the will of a superior, could be degraded only by the sentence of their peers. In the first age of the monarchy, the ap-



pointment of the son to the duchy or county of his father, was solicited as a favour; it was gradually obtained as a custom, and extorted as a right: the legal succession was often extended to the collateral or female branches; the states of the empire (their popular, and at length their legal, appellation) were divided and alienated by testament and sale; and all idea of a public trust was lost in that of a private and perpetual inheritance. The emperor could not even be enriched by the casualties of forfeiture and extinction: within the term of a year, he was obliged to dispose of the vacant fief, and in the choice of the candidate, it was his duty to consult either the general or the provincial diet.

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After the death of Frederic II, Germany was left a monster with an hundred heads. A crowd of princes and prelates disputed the ruins of the empire; the lords of innumerable castles were less prone to obey, than to imitate, their superiors; and according to the measure of their strength, their incessant hostilities received the names of conquest or robbery. Such anarchy was the inevitable consequence of the laws and manners of Europe; and the kingdoms of France and Italy were shivered into fragments by the violence of the same tempest. But the Italian cities and the French vassals were divided and destroyed, while the union of the Germans has produced, under the name of an empire, a great system of a federative republic. In the frequent and at last the perpetual institution of diets, a national spirit was kept alive, and the powers of a common le-

The Germanic constitution, A. D. 1130.

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XLIX.

gislature are still exercised by the three branches or colleges of the electors, the princes, and the free and imperial cities of Germany. I. Seven of the most powerful feudatories were permitted to assume, with a distinguished name and rank, the exclusive privilege of choosing the Roman emperor: and these electors were the king of Bohemia, the duke of Saxony, the margrave of Brandenburg, the count palatine of the Rhine, and the three archbishops of Mentz, of Treves, and of Cologne. II. The college of princes and prelates purged themselves of a promiscuous multitude: they reduced to four representative votes, the long series of independent counts, and excluded the nobles or equestrian order, sixty thousand of whom, as in the Polish diets, had appeared on horseback in the field of election. III. The pride of birth and dominion, of the sword and the mitre, wisely adopted the commons as the third branch of the legislature, and, in the progress of society, they were introduced about the same era into the national assemblies of France, England, and Germany. The Hanseatic league commanded the trade and navigation of the north: the confederates of the Rhine secured the peace and intercourse of the inland country: the influence of the cities has been adequate to their wealth and policy, and their negative still invalidates the acts of the two superior colleges of electors and princes.

\* To the immense labyrinth of the *juris publicum* of Germany, I must either quit the writer or a thousand: but I bid rather than to lose faithful guides, than traverse the, certainly, a multitude of names and passages. Your guide is M. Thibaut, the writer of the best treatise and most distinguished authority that I know of any society, (*Journal Assemblée*

It is in the fourteenth century, that we may view in the strongest light the state and contrast of the Roman empire of Germany, which no longer held, except on the borders of the Rhine and Danube, a single province of Trajan or Constantine. Their unworthy successors were the counts of Hapsburgh, of Nassau, of Luxemburg, and of Schwartzzenburgh: the emperor Henry VII procured for his son the crown of Bohemia, and his grandson Charles IV was born among a people, strange and barbarous in the estimation of the Germans themselves.<sup>16</sup> After the excommunication of Lewis of Bavaria, he received the gift or promise of the vacant empire from the Roman pontiff, who, in the exile and captivity of Avignon, affected the dominion of the earth. The death of his competitors united the electoral college, and Charles was unanimously saluted king of the Romans, and future emperor: a title which in the same age was prostituted to the Caesars of Germany and Greece. The German emperor was no more

CHAP.  
XIV.

Weakness  
and poverty  
of the  
German  
emperors  
Charles IV.  
A.D. 1347-  
1378.

*Chronologie de l'Histoire et de l'Etat Public de l'Allemagne, Paris, 1776, 2 vols. in 4to.* His learning and judgment have discerned the most interesting facts; his simple lively compendium is a narrow space; his chronological order distributes them under the proper dates; and an elaborate index collects them under their respective heads. To this work, in a less perfect state, Dr. Huet was gratefully indebted for that inventory which leaves even the smallest changes of the Germanic body. The *Corpus Historiæ Germanicæ* of Struvius has been likewise consulted, the more usefully, as that huge compilation is furnished in every page with the original text.

<sup>16</sup> Yet personally, Charles IV. must not be represented as a barbarian. After his education at Paris, he recovered the use of the Bohemian, his native, idiom; and the emperor bestowed his words with equal facility in French, Latin, Italian, and German, *Chronica*, p. 614, 616. Puffendorf always represents him as a polite and learned prince.

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XIII.

than the elective and impotent magistrate of an aristocracy of princes, who had not left him a village that he might call his own. His best prerogative was the right of presiding and proposing in the national senate, which was convened at his summons: and his native kingdom of Bohemia, less opulent than the adjacent city of Nurembergh, was the firmest seat of his power

A.D. 1323.

and the richest source of his revenue. The army with which he passed the Alps consisted of three hundred horse. In the cathedral of St. Ambrose, Charles was crowned with the iron crown, which tradition ascribed to the Lombard monarchy; but he was admitted only with a peaceful train; the gates of the city were shut upon him; and the king of Italy was held a captive by the arms of the Visconti, whom he confirmed in the sovereignty of Milan. In the Vatican he was again crowned with the golden crown of the empire; but, in obedience to a secret treaty, the Roman emperor immediately withdrew, without reposing a single night within the walls of Rome. The eloquent Petrarch,\* whose fancy revived the visionary glories of the Capitol, deploras and upbraids the ignominious flight of the Bohemian; and even his contemporaries could observe, that the sole exercise of his authority was in the lucrative sale of privileges and titles. The gold of Italy secured the election of his

\* Besides the German and Italian historians, the expedition of Charles IV. is painted in lively and original colours in the excellent *Mémoires sur la Vie de Pétrarque*, tom. iii. p. 216-420, by the abbe de Sade, whose profanity has never been blamed by any reader of taste and candour.

son; but such was the shameful poverty of the Roman emperor, that his person was arrested by a butcher in the streets of Worms, and was detained in the public inn, as a pledge or hostage for the payment of his expences.

From this humiliating scene, let us turn to the apparent majesty of the same Charles in the diets of the empire. The golden bull, which fixes the Germanic constitution, is promulgated in the style of a sovereign and legislator. An hundred princes bowed before his throne, and exalted their own dignity by the voluntary honours which they yielded to their chief or minister. At the royal banquet, the hereditary great officers, the seven electors, who in rank and title were equal to kings, performed their solemn and domestic service of the palace. The seals of the triple kingdom were borne in state by the archbishops of Mentz, Cologne, and Treves, the perpetual arch-chancellors of Germany, Italy, and Arles. The great marshal, on horseback, exercised his function with a silver measure of oats, which he emptied on the ground, and immediately dismounted to regulate the order of the guests. The great steward, the count palatine of the Rhine, placed the dishes on the table. The great chamberlain, the margrave of Brandenburg, presented, after the repast, the golden ewer and tison, to wash. The king of Bohemia, as great cup-bearer, was represented by the emperor's brother, the duke of Laxemburgh and Brabant; and the procession was closed by the great huntsmen, who introduced a bear and a stag, with a loud chorus of horns and

CHAP.  
XLIX.  
.....

His accession.  
A. D. 1354.



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XIX.

bounds.\* Nor was the supremacy of the emperor confined to Germany alone; the hereditary monarchs of Europe confessed the pre-eminence of his rank and dignity: he was the first of the Christian princes, the temporal head of the great republic of the West:† to his person the title of majesty was long appropriated; and he disputed with the pope the sublime prerogative of creating kings and assembling councils. The oracle of the civil law, the learned Bartolus, was a pensioner of Charles IV; and his school resounded with the doctrine, that the Roman emperor was the rightful sovereign of the earth, from the rising to the setting sun. The contrary opinion was condemned, not as an error, but as an heresy, since even the gospel had pronounced, “And there went forth a decree from Cæsar Augustus, that *all the world* should be taxed.”‡

Contrast  
of the  
power and  
modesty of  
Augustus.

If we annihilate the interval of time and space between Augustus and Charles, strong and striking will be the contrast between the two Cæsars: the Bohemian, who concealed his weakness under the mask of ostentation, and the Roman, who disguised his strength under the semblance of modesty. At the head of his victorious legions, in his reign over the sea and land, from the Nile and Euphrates to the Atlantic ocean, Augustus professed himself the servant of the

\* See the whole ceremony in Strabo, p. 828.

† The republic of Europe, with the pope and emperor at its head, was never represented with more dignity than in the council of Constance. See Huet's History of that assembly.

‡ Gervius, *Origines Juris Civilis*, p. 108.

state and the equal of his fellow-citizens. The conqueror of Rome and her provinces assumed the popular and legal form of a censor, a consul, and a tribune. His will was the law of mankind, but in the declaration of his laws he borrowed the voice of the senate and people; and from their decrees, their master accepted and renewed his temporary commission to administer to the republic. In his dress, his domestics, his titles, in all the offices of social life, Augustus maintained the character of a private Roman; and his most artful flatterers respected the secret of his absolute and perpetual monarchy.

\* The diamond rings have been discovered of the slaves and freedmen of Augustus and Livy. So intimate was the division of office, that one slave was appointed to weigh the wax which was used by the emperor's seals, another for the ears of his lap-dog, &c. (Cameri Sepulchral, &c. by Bianchini. Extract of his work, in the *Memorie de' Francesi*, tom. iv, p. 178. His Rings, by Fontenelle, tom. vi, p. 258). But these servants were of the most rank, and probably not more numerous than those of Pollio or Lucullus. They only prove the general riches of the city.

## CHAP. L.

*Description of Arabia and its inhabitants—Birth, character, and doctrine of Mahomet—He preaches at Mecca—Flies to Medina—Propagates his religion by the sword—Voluntary or reluctant submission of the Arabs—His death and successors—The claims and fortunes of Ali and his descendants.*

CHAP.

L.

AFTER pursuing above six hundred years the fleeting Caesars of Constantinople and Germany, I now descend, in the reign of Heraclius, on the eastern borders of the Greek monarchy. While the state was exhausted by the Persian war, and the church was distracted by the Nestorian and Monophysite sects, Mahomet, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome. The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, involve the causes of the decline and fall of the eastern empire; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.\*

\* As in this and the following chapter I shall display much Arabian learning, I must profess my total ignorance of the oriental languages, and my gratitude to the learned interpreters, who have translated their sense into the Latin, French, and English languages. Their collections, versions, and histories, I shall occasionally notice.

In the vacant space between Persia, Syria, Egypt, and Ethiopia, the Arabian peninsula<sup>a</sup> may be conceived as a triangle of spacious but irregular dimensions. From the northern point of Beles<sup>b</sup> on the Euphrates, a line of fifteen hundred miles is terminated by the straits of Babel-mandel and the land of frankincense. About half this length may be allowed for the middle breadth from east to west, from Bassora to Suez, from the Persian Gulf to the Red Sea.<sup>c</sup>

CHAP.

I.

Description of  
Arabia.

<sup>a</sup> The geographers of Arabia may be divided into three classes.—1. The Greeks and Latins, whose progressive knowledge may be traced by Agathangides, the *Marit. Rubric.*, to Hudson, *Geograph. Minut.* tom. ii; Diogenes Siculus, *tom. i. l. 3.* p. 139-167; *l. vi.* p. 211-216, edit. Weslingii; *Strabo, l. vii.* p. 1112-1114, from *Strabo-Geograph.* p. 1122-1123, from *Artemidorus*; *Dionysius, (Periegesis, 927-969); Ptolemy, (Hist. Nat. v. 12.) vi. 22.*, and *Ptolemy, (Descript. et Tabule Orbis, in Hudson, tom. iiii.)* 2. The *Arabic writers*, who have treated the subject with the rest of patriotism or devotion; the extracts of Ptolemy (*Specimen Hist. Arabum, p. 123-129*) from the Geography of the *Sheikh of Ebnul*, equal as still more dissipated with the current, or abridgment (*p. 24-27, 44-50, 109, 42, 119, &c.*) which the *Mansures* have published under the shroud title of *Geographia Nubiensis*, (*Paris, 1619*); but the Latin and French translations, *Gauss* (in *Hudson, tom. iiii*) and *Holland, (Voyage de la Palestine par le Rois, p. 263-280)*, have opened to us the Arabic of *Abulfeda*, the most copious and correct account of the peninsula, which may be selected, however, from the *Bibliothèque Orientale* of *d'Hérault*, p. 120, et *alii passim*. 3. The *European travellers*, among whom *Shaw* (*p. 428-444*) and *Nichols* (*Description, 1773, Voyages, tom. i, 1776*) deserve an honourable distinction; *Beauchamp* (*Geographie par Desauger, tom. iiii, p. 405-510*) has accepted with judgment; and *d'Anville's Maps* (*Atlas Vénitien, Nouv. et de l'Europe de l'Asie*) should be before the reader, with his *Geographie Ancienne, tom. ii, p. 218-221*.

<sup>b</sup> *Abulfeda, Description, Arabie, p. 17*; *d'Anville, l'Hydrog. et le Tigre, p. 18, 20*. It was in this place, the paradise or garden of a sultan, that *Scamper* and the Greeks first passed the Euphrates, (*Strabo, l. i, l. 16.* p. 29, edit. Wells).

<sup>c</sup> *Reinart* has proved, with much superfluous learning, 1. That our Red Sea (the Arabian Gulf) is no more than a part of the *Maris Rubrum*, the *Epigea lacus* of the ancients, which was extended to the indefinite space of the Indian ocean. 2. That the synonymous

words

CHAP. I. The sides of the triangle are gradually enlarged, and the southern basis presents a front of a thousand miles to the Indian ocean. The entire surface of the peninsula exceeds in a fourfold proportion that of Germany or France; but the far greater part has been justly stigmatized with the epithets of the *stony* and the *sandy*. Even the wilds of Tartary are decked by the hand of nature with lofty trees and luxuriant herbage; and the lonesome traveller derives a sort of comfort and society from the presence of vegetable life. But in the dreary waste of Arabia, a boundless level of sand is intersected by sharp and naked mountains, and the face of the desert, without shade or shelter, is scorched by the direct and intense rays of a tropical sun. Instead of refreshing breezes, the winds, particularly from the south-west, diffuse a noxious and even deadly vapour: the hillocks of sand which they alternately raise and scatter, are compared to the billows of the ocean, and whole caravans, whole armies, have been lost and buried in the whirlwind. The common benefits of water are an object of desire and contest; and such is the scarcity of wood, that *some* art is requisite to preserve and propagate the element of fire. Arabia is destitute of navigable rivers, which fertilize the soil, and convey its produce to the adjacent regions: the torrents that fall from the hills are inhibited by the thirsty earth: the rare and hardy plants, the tamarind or the acacia, that strike their roots into the clefts of the rocks, are num-

The soil  
and climate.

*acacia vulgaris, acacia*, alluded to the colour of the blacks or negroes.  
(Boswell, *Journal*, &c. i. p. 284-317.)



rished by the dews of the night: a scanty supply  
 of rain is collected in cisterns and aqueducts:  
 the wells and springs are the secret treasure of  
 the desert; and the pilgrim of Mecca,\* after  
 many a dry and sultry march, is disgusted by  
 the taste of the waters, which have rolled over  
 a bed of sulphur or salt. Such is the general  
 and genuine picture of the climate of Arabia.  
 The experience of evil enhances the value of any  
 local or partial enjoyments. A shady grove, a  
 green pasture, a stream of fresh water, are suf-  
 ficient to attract a colony of sedentary Arabs to  
 the fortunate spots which can afford food and re-  
 freshment to themselves and their cattle, and  
 which encourage their industry in the cultivation  
 of the palm-tree and the vine. The high lands,  
 that border on the Indian ocean are distinguish-  
 ed by their superior plenty of wood and water:  
 the air is more temperate, the fruits are more  
 delicious, the animals and the human race more  
 numerous: the fertility of the soil invites and  
 rewards the toil of the husbandman; and the  
 peculiar gifts of frankincense† and coffee have  
 attracted in different ages the merchants of  
 the world. If it be compared with the rest

\* In the thirty days, or stations, between Cairo and Mecca, there  
 are fifteen stations of good water. See the route of the Hadjers, in  
 Shaw's Travels, p. 471.

† The aromatics, especially the tree or frankincense, of Arabia, oc-  
 cupy the sixth book of Pliney. Our great poet (*Paradise Lost*, l. 1. v.  
 introduction, in a simile, the spicy odours that are blown by the east-  
 ern wind from the Arabian coast.—

———— Many a legion;

Plin'd with the grateful scent, old Odors smelt.

(Pine Hist. Natur. xii. 42.)

CHAP.

I.

Division of  
the sandy,  
the stony,  
and the  
happy  
Arabia.

of the peninsula, this sequestered region may truly deserve the appellation of the *happy*: and the splendid colouring of fancy and fiction has been suggested by contrast and countenanced by distance. It was for this earthly paradise that nature had reserved her choicest favours and her most curious workmanship: the incompatible blessings of luxury and innocence were ascribed to the natives: the soil was impregnated with gold\* and gems, and both the land and sea were taught to exhale the odours of aromatic sweets. This division of the *sandy*, the *stony*, and the *happy*, so familiar to the Greeks and Latins, is unknown to the Arabians themselves: and it is singular enough, that a country, whose language and inhabitants have ever been the same, should scarcely retain a vestige of its ancient geography. The maritime districts of *Bahrein* and *Omán* are opposite to the realm of Persia. The kingdom of *Yemen* displays the limits, or at least the situation, of Arabia Felix: the name of *Neged* is extended over the inland space: and the birth of Mahomet has illustrated the province of *Hejaz* along the coast of the Red Sea.<sup>b</sup>

\* Agathangides affirms, that lumps of pure gold were found, from the size of an olive to that of a man; that iron was twice, and silver ten times the value of gold. (du Ross. Babes, p. 66. These real or imaginary treasures are vanished; and no gold mines are at present known in Arabia.) (Niebuhr, Descr. Arab. p. 119.)

<sup>b</sup> Consult, peruvæ, and Indæ, the Specimen Historiæ Arabianæ of Pocock: (Oxon. 1668, in 8vo.) The thirty pages of text and various are extracted from the *Dynasties of Coptus* Abulpharagius, which Pocock afterwards translated. (Oxon. 1663, in 4to.) the three hundred and fifty-eight notes from a classic and original work on the Arabian antiquities.

The measure of population is regulated by the means of subsistence; and the inhabitants of this vast peninsula might be out-numbered by the subjects of a fertile and industrious province. Along the shores of the Persian gulf, of the ocean, and even of the Red Sea, the *Icthyophagi*,<sup>1</sup> or fish-eaters, continued to wander in quest of their precarious food. In this primitive and abject state, which ill deserves the name of society, the human brute, without arts or laws, almost without sense or language, is poorly distinguished from the rest of the animal creation. Generations and ages might roll away in silent oblivion, and the helpless savage was restrained from multiplying his race, by the wants and pursuits which confined his existence to the narrow margin of the sea-coast. But in an early period of antiquity the great body of the Arabs had emerged from this scene of misery; and as the naked wilderness could not maintain a people of hunters, they rose at once to the more secure and plentiful condition of the pastoral life. The same life is uniformly pursued by the roving tribes of the desert, and in the portrait of the modern *Bedouens*, we may trace the features of their ancestors,<sup>2</sup> who, in

CHAP.

L.

Manners  
of the Bedouens,  
or pastoral  
Arabs.

<sup>1</sup> Arrian remarks the *Icthyophagi* of the coast of Hejaz, (*Periplus Maris Erythrei*, p. 12), and beyond Aden, (p. 15). It seems probable that the shores of the Red Sea (in the largest sense) were occupied by these savages in the time, perhaps, of Cyrene; but I can hardly believe that any cannibals were left among the scrubs in the reign of Justinian, (*Periplus de Balli*, *Panico*, l. i, c. 19).

<sup>2</sup> See the *Specimen Historiæ Arabum* of Pocock, p. 2, 3, 96, &c. The journey of M. d'Arvieux, in 1693, to the camp of the emir of Mount Carmel, (*Voyage de la Palestine*, Amsterdam, 1718) exhibits a pleasing

CHAP. the age of Moses or Mahomet, dwell under  
 I. similar tents, and conducted their horses, and  
 camels, and sheep, to the same springs and the  
 same pastures. Our toil is lessened, and our  
 wealth is increased, by our dominion over the  
 useful animals: and the Arabian shepherd had  
 acquired the absolute possession of a faithful  
 friend and a laborious slave.\* Arabia, in the  
 opinion of the naturalists, is the genuine and  
 original country of the horse; the climate most  
 propitious, not indeed to the size, but to the  
 spirit and swiftness, of that generous animal.  
 The merit of the Barb, the Spanish, and the  
 English breed, is derived from a mixture of  
 Arabian blood.† the Bedouens preserve, with  
 superstitious care, the honours and the me-  
 mory of the purest race: the mares are sold at  
 a high price, but the females are seldom alien-  
 ated; and the birth of a noble foal was esteem-  
 ed, among the tribes, as a subject of joy and  
 mutual congratulation. These horses are edu-  
 cated in the tents, among the children of the  
 Arabs, with a tender familiarity, which trains

pleasing and beloved presence of the life of the Bedouens, which may  
 be illustrated from Nicolas Hémartion de l'Arabie, p. 337-344 and  
 Volney, (tom. 1, p. 242-244), the last and most judicious of our Syrian  
 travellers.

\* Read in, for an interesting tract the inseparable articles of the  
*Don and the Camel*, in the Natural History of M. de Buffon.

† See the Arabian horses in l'Arabie (p. 158-171) and Nic-  
 oche, (p. 222-224). At the end of the sixth century, the horses of  
 Naxos were coloured with red, those of Xosus strong and swift-  
 limbed; those of Hages most nimble. The horses of Eoetop, the  
 south and less slow, were generally disposed, to having less much  
 body and less spirit, (Hémartion, Hémart. Hémart. p. 229);  
 their strength was requisite to bear the weight of the height and the  
 arms.

them in the habits of gentleness and attachment. They are accustomed only to walk and to gallop: their sensations are not blunted by the incessant abuse of the spur and the whip; their powers are reserved for the moments of flight and pursuit; but no sooner do they feel the touch of the hand or the stirrup, than they dart away with the swiftness of the wind; and if their friend be dismounted in the rapid career, they instantly stop till he has recovered his seat. In the sands of Africa and Arabia, the camel is a sacred and precious gift. That strong and patient beast of burden can perform, without eating or drinking, a journey of several days; and a reservoir of fresh water is preserved in a large bag, a fifth stomach of the animal, whose body is imprinted with the marks of servitude; the larger breed is capable of transporting a weight of a thousand pounds; and the dromedary, of a lighter and more active frame, outstrips the fleetest courser in the race. Alive or dead, almost every part of the camel is serviceable to man: her milk is plentiful and nutritious: the younger and tender flesh has the taste of veal;\* a valuable salt is extracted from the urine: the dung supplies the deficiency of fuel; and the long hair, which falls each year and is renewed, is coarsely manufactured into the gar-

CHAP.

I.

The camel.

\* Qui cunctis famulatur, non solum non nocere videtur, sed etiam species of an Arabian (Syndes, *Philostr.* *Symposium*, p. 28). Hübner himself, who was fond of salt, prefers the camel and does not even mention the quality, but the diet of Arabs and Moors was already more palatable, (Müller, *Yus. de Mahomet*, tom. III, p. 421).



## CHAP.

I.

\*\*\*\*\*

ments, the furniture, and the tents, of the Bedouens. In the rainy seasons they consume the rare and insufficient herbage of the desert: during the heats of summer and the scarcity of winter, they remove their encampments to the south-east, the hills of Yemen, or the neighbourhood of the Euphrates, and have often extorted the dangerous licence of visiting the banks of the Nile, and the villages of Syria and Palestine. The life of a wandering Arab is a life of danger and distress; and though sometimes, by rapine or exchange, he may appropriate the fruits of industry, a private citizen in Europe is in the possession of more solid and pleasing luxury, than the proudest emir, who marches in the field at the head of ten thousand horse.

Cities of  
Arabia.

Yet an essential difference may be found between the hords of Scythia and the Arabian tribes, since many of the latter were collected into towns and employed in the labours of trade and agriculture. A part of their time and industry was still devoted to the management of their cattle: they mingled in peace and war, with their brethren of the desert; and the Bedouens derived from their useful intercourse, some supply of their wants, and some rudiments of art and knowledge. Among the forty-two cities of Arabia, enumerated by Abulleda, the most ancient and populous were situate in the happy Yemen:

\* Vol. Maxime de Herodote (de Perse, l. II, in tom. I. Hudsoni, Minus Geographic) reckons one hundred and sixty-four towns in Arabia Felix. The size of the towns might be small—the faith of the writer might be large.

the towers of Samna,<sup>7</sup> and the marvellous reservoir of Mera<sup>8</sup> were constructed by the kings of the Homenides; but their profane lustre was eclipsed by the prophetic glories of Menus<sup>9</sup> and Macra;<sup>10</sup> near the Red Sea, and at the distance from each other of two hundred and seventy miles. The last of these holy places was known to the Greeks under the name of Macoraba; and the termination of the word is expressive of its greatness, which has not indeed, in the most flourishing period, exceeded the size and populousness of Marseilles. Some latent motive,

<sup>7</sup> It is compared by Abulfeda in *Hist.*, tom. ix. p. 34, to Hamastis, and is still the residence of the Imam of Yemen, (*Voyages de Deshaute*, tom. ii. p. 331-340). Samna is twenty-four parangs from Dabar, (*Abulfeda*, p. 51), and sixty-eight from Aden, (*ib.* 53).

<sup>8</sup> Parock, *Specimen*, p. 51; *Geograph. Nomencl.*, p. 37. Meraba, or Mera, six miles in circumference, was destroyed by the legions of Augustus, (*Pilgr. Hist. Nat.* vi. 32), and has not revived to the sixth century, (*Abulfed. Descript. Arab.* p. 25).

<sup>9</sup> The name of city, *Medina*, was appropriated, acc' to *Strabo*, to Yareth, (the *Patriops* of the Greeks), the seat of the prophet. The distance from Medina was reckoned by Abulfeda in *stades*, or days journey of a caravan, (*ib.* 13); to Bahela, xii; to Bassora, xiv; to Cusla, xii; to Damascus or Palestine, xx; to Cairo, xiv; to Mecca, x; from Mecca to Samna, *ib.* 27, or Aden, xii; to Cairo, xvi days, or 412 hours (*Blau's Travels*, p. 577); which, according to the estimate of L'Anville, (*Mémoires Historiques*, p. 96), allows about twenty-five English miles for a day's journey. From the point of frankincense (Muscambur, in Yemen, between Aden and Cape Fartach) to Gata, in Syria, *Pliny* (*Hist. Nat.* vi. 34) computes its measures of *stades*. These measures may admit many and credible facts.

<sup>10</sup> Our notions of Macra must be drawn from the *Arabians*, (*Abulfeda*, in *Middle Ages Orientalis*, p. 368-371; *Parock, Specimen*, p. 125, 128; *Abulfeda*, p. 11-16). As no unbeliever is permitted to enter the city, our travellers are silent, and the short hints of Theophrast (*Voyages de Lezard*, part i. p. 480) are taken from the credulous mouth of an African peasant. Some Theophrast counted 8000 houses, (*Chardin*, tom. ii. p. 347).

CHAP. perhaps of superstition, must have impelled the  
 founders, in the choice of a most unpromising  
 situation. They erected their habitations of mud  
 or stone, in a plain about two miles long and one  
 mile broad, at the foot of three barren moun-  
 tains: the soil is a rock: the water even of the  
 holy well of Zemzem is bitter or brackish; the  
 pastures are remote from the city: and grasses  
 are transported above seventy miles from the  
 gardens of Tayef. The name and spirit of the  
 Korishites, who reigned in Mecca, were conspi-  
 cuous among the Arabian tribes: but their un-  
 grateful soil refused the labours of agriculture:  
 and their position was favourable to the enter-  
 prises of trade. By the sea-port of Gedha, at the  
 distance only of sixty miles, they maintained an  
 easy correspondence with Abyssinia; and that  
 Christian kingdom afforded the first refuge to  
 the disciples of Mahomet. The treasures of A-  
 frica were conveyed over the peninsula to Gerrha  
 or Katiff, in the province of Bahrein, a city built,  
 as it is said, of rock-salt, by the Chaldean exiles;  
 and from thence, with the native pearls of the  
 Persian Gulf, they were floated on rafts to the  
 mouth of the Euphrates. Mecca is placed almost  
 at an equal distance, a month's journey, between  
 Yemen on the right, and Syria on the left hand.  
 The former was the winter, the latter the sum-  
 mer, station of her caravans; and their seasonable  
 arrival relieved the ships of India from the tedi-  
 ous and troublesome navigation of the Red Sea.

\* Strabo, l. xxi, p. 1110. See one of these cities, *see* *Hansen*,  
 in *Hieroglyphic*, *Asiat. Orient.* p. 6.

In the markets of Sanna and Meraab, in the harbours of Omra and Aden, the camels of the Korishites were laden with a precious cargo of aromatics; a supply of corn and manufactures was purchased in the fairs of Bostra and Damascus; the lucrative exchange diffused plenty and riches in the streets of Mecca; and the nobles of her sons united the love of arms with the profession of merchandise.\*

The perpetual independence of the Arabs has been the theme of praise among strangers and natives; and the arts of controversy transform this singular event into a prophecy and a miracle, in favour of the posterity of Israel.† Some exceptions that can neither be dissuaded nor eluded, render this mode of reasoning as indiscreet as it is superfluous: the kingdom of Yemen has been successively subdued by the Abyssinians, the Persians, the sultans of Egypt,‡ and the Turks;§ the holy cities of Mecca and Me-

CHAP.

II

ARABIA.

National  
independ-  
ence of the  
Arabs.

\* *Musar. Arab. ex antiquissimis populis perit amplis in commercio aut in introitu Augit.* (Pline Hist. Nat. vi. 27.) See Hale's *Koran*, *Sacred* vii. p. 323; *Fourier's* *Esperance*, p. 7; *d'Hacquet*, *Biblioth. Orient.* p. 261; *Frederick's Life of Mahomet*, p. 51; *Gagnier*, *Vie de Mahomet*, tom. i. p. 19, 120, 126, &c.

† A *perpetual doctor* (*Universal Hist.* vol. xi. second edition) has bravely dissuaded the truth of Christianity by the independence of the Arabs. A critic, besides the suppositions of fact, might dispute the meaning of the text, *Genes* xii. 13, the extent of the application, and the foundation of the pedigree.

‡ It was subdued, A. D. 1172, by a branch of the great Saladin, who founded a dynasty of Circassians or Armenians (*Gingins*, *Hist. des Murs*, tom. i. p. 322. *D'Hacquet*, p. 377).

§ By the destruction of Sultan (A. D. 1526) and Selim II. (1584). See *Cassini's Hist. of the Ottoman empire*, p. 201, 211. The *Pacha*,

CHAP. dina have repeatedly bowed under a Scythian tyrant; and the Roman province of Arabia<sup>a</sup> embraced the peculiar wilderness in which Ismael and his sons must have pitched their tents in the face of their brethren. Yet these exceptions are temporary or local: the body of the nation has escaped the yoke of the most powerful monarchies: the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia; the present sovereign of the Turks<sup>b</sup> may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke and fruitless to attack. The obvious causes of their freedom are inscribed on the character and country of the Arabs. Many ages before Ma-

was expelled from Syria, comprehended twenty-two large, but few extensive, kingdoms, and was divided into the Ferts, (Mouschi, Nova Munera, full Imperii Oritumini, p. 124), and the Turks, who were expelled about the year 1630. (Nesbiter, p. 167, 168.)

<sup>a</sup> Of the Roman province, under the name of Arabia and the third Palestine, the principal cities were Bostra and Petra, which dated their era from the year 404, when they were subdued by Parus, a lieutenant of Trajan. (Hist. Constant. I. livili.) Petra was the capital of the Nabatæans, whose names derive from the chiefs of the sons of Ismael, (Hist. arab. II. 404.) with the Commonwealth of Jemen, Le Cheri, and Colchete. Justinian comprehended a petty country of red Raja (Jemen) to the south of Akaba, (Ptolemy de Bell. Parus II. 4. v. 18), and the Romans maintained a frontier and a custom-house, (Arrian in Ptolemy II. 4. v. 18, in Ptolemy, Gen. 5, at a place (Arrian, Hist. Regis Adia Hecata in the vicinity of Medina, in Arrian's Memoirs on Egypt, p. 245). These real possessions, and some great incursions of Trajan, (Ptolemy p. 44, 15), are magnified by history and medals into the Roman conquest of Arabia.

<sup>b</sup> Elachin (Description de l'Arabie, p. 367, 368, 369-371) affords the most recent and authentic intelligence of the Turkish empire in Arabia.



homet, their intrepid valour had been severely felt by their neighbours in offensive and defensive war. The patient and active virtues of a soldier are insensibly mixed in the habits and discipline of a pastoral life. The care of the sheep and camels is abandoned to the women of the tribe; but the martial youth under the banner of the chief, is ever on horseback, and in the field, to practise the exercise of the bow, the javelin, and the simitar. The long memory of their independence is the firmest pledge of its perpetuity, and succeeding generations are animated to prove their descent, and to maintain their inheritance. Their domestic feuds are suspended on the approach of a common enemy; and in their last hostilities against the Turks, the caravan of Mecca was attacked and pillaged by fourscore thousand of the confederates. When they advance to battle, the hope of victory is in the front; in the rear, the assurance of a retreat. Their horses and camels, who in eight or ten days can perform a march of four or five hundred miles, disappear before the conqueror; the secret waters of the desert elude his search; and his voracious troops are consumed with thirst, hunger, and fatigue, in the pursuit of an invisible foe, who scorns his efforts, and safely reposes in the heart of the burning solitude. The arms and deserts of the Bedouens are not only the safeguards of their own freedom, but the bar-

<sup>1</sup> *Flaubert's Narrative* (Paris, 1845, p. 206-207, edn. Wouding) has clearly exposed the freedom of the Nabathians Arabs, who resisted the arms of Antigonos and his son.

## CHAP.

## I.

riens also of the happy Arabia, whose inhabitants remote from war, are enervated by the luxury of the soil and climate. The legend of Augustus melted away in disease and lassitude<sup>a</sup> and it is only by a naval power that the reduction of Yemen has been successfully attempted. When Mahomet erected his holy standard, that kingdom was a province of the Persian empire: yet seven princes of the Homerites still reigned in the mountains; and the viceregent of Chosroes was tempted to forget his distant country and his unfortunate master. The historians of the age of Justinian represent the state of the independent Arabs, who were divided by interest or affection in the long quarrel of the East: the tribe of *Gassas* was allowed to encamp on the Syrian territory; the princes of *Hira* were permitted to form a city about forty miles to the southward of the ruins of Babylon. Their service in the field was speedy and vigorous; but their friendship was venal, their faith inconstant, their enmity capricious: it was an easier task to excite than to disarm these roving barbarians; and in the familiar intercourse of war, they learned to see and to despise the splendid weakness both of Rome and of Persia. From Mecca to the Ea-

<sup>a</sup> Strabo, l. xvi, p. 1127-1129. *Fin. Hist. Arab.* v, 28. *Ellen Gell.* Anad. near Mecca, and married near a thousand miles into the part of Yemen between Mecca and the ocean. The town and district before written, (*OC.* l. p. 296) and the district Arabian (Mecca), (*OC.* ii, 24), of Herodotus, about the virgin party of Arabia.

<sup>b</sup> See the mountainous history of Yemen in *Ptolemy*, *Strabo*, p. 25, 66; of *Hira*, p. 68-74; of *Gassas*, p. 75-78, as far as it could be known or preserved in the ages of ignorance.

phenon, the Arabian tribes were confounded by the Greeks and Latins, under the general appellation of *Saxas*, a name which every Christian mouth has been taught to pronounce with terror and abhorrence.

The slaves of domestic tyranny may vainly exult in their national independence; but the Arab is personally free; and he enjoys, in some degree, the benefits of society, without forfeiting the prerogatives of nature. In every tribe, superstition, or gratitude, or fortune, has exalted a particular family above the heads of their equals. The dignities of sheik and emir invariably descend in this chosen race; but the order of succession is loose and precarious; and the most worthy or aged of the noble kinsmen are preferred to the simple, though important, office of

<sup>11</sup> The *Superman* films, *Superman* and *Superman II*, are discussed by Alexander, *Challenging Legions*, p. 149ff. *Wonder Woman*, and *Wonder Woman II*, p. 17, 18; *Alien*, p. 196; and, in the most basic respects, by Antonino D'Ambrosio, *Alien*, p. 71, who has spoken of them as made in the image of *Narcissus*.

The name which, used by Ptolemy and Pliny in a more or less, by Ammonius and Procopius in a larger, sense, has been universally understood, from Thales, the son of Aeolus, apparently from the village of Sarcus, (see Reiske's edition of Ciceron's most plausible from the Arabic words, which signify a fleshy morsel), or roasted mutton, (Hollinger, Hist. Oriental. l. 4. c. 10. p. 7. 8; Pasch, Specimen, p. 33, 34; Assmann, Biblioth. Orient. v. 1. p. 347). Yet the first and most popular of these etymologies, is refuted by Ptolemy, (Arabia, p. 2, 16, in Huet's, tom. 1<sup>er</sup>, who expressly remarks the western and southern position of the Sarcus, then unknown from the borders of Egypt). The appellative, ancient 1546/6-fur allude to my animal character; and, even if not adopted by strangers, it will be found, not in the Arabic, but in a Persian language.



princes of their country: but they reigned, like Pericles at Athens, or the Medici at Florence, by the opinion of their wisdom and integrity; their influence was circled with their patrimony; and the sceptre was transferred from the uncles of the prophet to a younger branch of the tribe of Koreish. On solemn occasions they convened the assembly of the people: and since mankind must be either compelled or persuaded to obey, the use and reputation of oratory among the ancient Arabs is the clearest evidence of public freedom.<sup>1</sup> But their simple freedom was of a very different cast from the nice and artificial machinery of the Greek and Roman republics, in which each member possessed an undivided share of the civil and political rights of the community. In the more simple state of the Arabs, the nation is free, because each of her sons disdains a base submission to the will of a master. His breast is fortified with the austere virtues of courage, patience, and sobriety; the love of independence prompts him to exercise the habits of self-command; and the fear of dishonour guards him from the meaner apprehension of pain, of danger, and of death. The gravity and firmness of the mind is conspicuous in his outward demeanour: his speech is slow, weighty, and concise. He is seldom provoked to laughter, his only gesture is that of stroking his beard, the venerable symbol

<sup>1</sup> See *glossæ antiquæ Arabum, in præf. præf. et glossæ*, Orellius, *Classicalæ, and Poetæ, Spectum*, p. 101, 102. This gift of speech they shared only with the Persians; and the antientest Arabs would probably have retained the slops and wildness both of Demosthenes.



CHAP.

I.

of manhood; and the sense of his own importance teaches him to meet his equals without levity, and his superiors without awe. (The liberty of the Saracens survived their conquests: the first caliph indulged the bold and familiar language of their subjects: they ascended the pulpit to persuade and edify the congregation: nor was it before the seat of empire was removed to the Tigris, that the Abbassides adopted the proud and pompous ceremonial of the Persian and Byzantine courts.

Civil wars  
and pri-  
vate re-  
venges.

In the study of nations and men we may observe the causes that render them hostile or friendly to each other, that tend to narrow or enlarge, to mollify or exasperate, the social character. The separation of the Arabs from the rest of mankind has accustomed them to confound the ideas of stranger and enemy; and the poverty of the land has introduced a maxim of jurisprudence, which they believe and practise to the present hour. They pretend, that in the division of the earth, the rich and fertile climates were assigned to the other branches of the human family; and that the posterity of the outlaw Ismael might recover, by fraud or force, the portion of inheritance of which he had been unjustly deprived. According to the remark of Pliny, the Arabian tribes are equally addicted to theft and merchandise: the

I must remind the reader, that *d'Africain*, *d'Arabie*, and *Nubien*, represent, by the most lively colours, the manners and government of the Arabs, which are illustrated by some brilliant passages in the life of Mahomet.

CHAP.  
I.  
continued.

caravans that traverse the desert are robbed or pillaged; and their neighbours, since the remote times of Job and Sennacherib,<sup>23</sup> have been the victims of their rapacious spirit. If a Bedoween discovers from afar a solitary traveller, he rides furiously against him, crying, with a loud voice, "Undress thyself, thy aunt (*my wife*) is without a garment." A ready submission entitles him to mercy; resistance will provoke the aggressor, and his own blood must expiate the blood which he presumes to shed in legitimate defence. A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of a lawful and honourable war. The temper of a people thus armed against mankind, was doubly inflamed by the domestic license of rapine, murder, and revenge. In the constitution of Europe, the right of peace and war is now confined to a small, and the actual exercise to a much smaller, list of respectable potentates; but each Arab, with impunity and renown, might point his javelin against the life of his countryman. The union of the nation consisted only in a vague resemblance of language and manners; and in each community, the jurisdiction of the magistrate was mute and impotent. Of the time of ignorance which pre-

<sup>23</sup> *Genesis* the first chapter of Job, and the long rail of 1400 verses which Sennacherib built from Pelusium to Heliopolis. (*Josephus* *Ant. jud.* tom. 4. l. 1. p. 67). Under the name of *Hivites*, the shepherd kings, they had formerly subdued Egypt. (*Herodotus*, *Geogr. Chor.* p. 98. 102. &c.)

## CHAP.

## I.

ended Malmoot, seventeen hundred battles\* and recorded by tradition: hostility was embittered with the rancour of civil faction; and the ritual, in prose or verse, of an obsolete feud, was sufficient to rekindle the same passions among the descendants of the hostile tribes. In private life, every man, at least every family, was the judge and avenger of its own cause. The nice sensibility of honour, which weighs the insult rather than the injury, shed its deadly venom on the quarrels of the Arabs: the honour of their women, and of their beards, is most easily wounded; an indecent action, a contemptuous word, can be expiated only by the blood of the offender: and such is their patient inveteracy, that they expect whole months and years the opportunity of revenge. A fine or compensation for murder is familiar to the barbarians of every age; but in Arabia the kinsmen of the dead are at liberty to accept the atonement, or to exercise with their own hands the law of retaliation. The refined malice of the Arabs refuses even the head of the murderer; substitutes an innocent to the guilty person, and transfers the penalty to the best and most considerable of the race by whom they have been injured. If he falls by their hands, they are exposed in their turn to the danger of reprisals, the

\* Or, according to another account, 4280, as Heydeler, *Bibliothèque Orientale*, p. 151, the two historians who wrote of the Arabs of Asia, the battles of the Arabs lived in the sixth and seventh century. The famous war of Haleb and Gabaal, was continued by two houses, till the fifth year; and ended in a peace, Woodth. *Spelman* to 1011.

CHAP.

I.

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interest and principal of the bloody debt are accumulated; the individuals of either family lead a life of malice and suspicion, and fifty years may sometimes elapse before the account of vengeance be finally settled.* This sanguinary spirit, ignorant of pity or forgiveness, has been moderated, however, by the maxims of honour, which require in every private encounter some decent equality of age and strength, of numbers and weapons. An annual festival of two, perhaps of four, months, was observed by the Arabs before the time of Muhomet, during which their swords were religiously sheathed both in foreign and domestic hostility; and this partial truce is more strongly expressive of the habits of anarchy and warfare.†

Annual
truce

But the spirit of rapine and revenge was not tempered by the milder influence of trade and literature. The solitary peninsula is encompassed by the most civilized nations of the ancient world: the merchant is the friend of mankind: and the annual caravans imported the first seeds of knowledge and politeness into the cities, and even the camps, of the desert. Whatever may be the pedigree of the Arabs, their language is derived from

Their so-
cial quali-
ties and vic-
tues.

* The modern theory and practice of the Arabs in the exercise of murder, are described by Niebuhr, (Description, p. 20-21). The barbaric customs of antiquity may be traced in the Koran, s. 2, p. 294 s. 17, p. 294, with Sale's Observations.

† Principally by Hist. Persia, l. 5, c. 189 where the two holy months about the sacred cities. The Arabians countess five months of the year—the first, seventh, eleventh, and twelfth, and pretend, that in a long series of ages the truce was infringed only four or six times, (Sale's Preliminary Discourse, p. 147-150, and Notes on the sixth chapter of the Koran, p. 151, An. Acad. Biblic. Hispano-Arabica, tom. II, p. 22, 23).

CHAP. I.
 ----- the same original stock with the Hebrew, the Syrian, and the Chaldean tongues; the independence of the tribes was marked by their peculiar dialects; but each, after their own, allowed a just preference to the pure and perspicuous idiom of Mecca. In Arabia as well as in Greece, the perfection of language outstripped the refinement of manners; and her speech could diversify the fourscore names of honey, the two hundred of a serpent, the five hundred of a lion, the thousand of a sword, at a time when this copious dictionary was intrusted to the memory of an illiterate people. The monuments of the Homerides were inscribed with an obsolete and mysterious character; but the Coptic letters, the groundwork of the present alphabet, were invented on the banks of the Euphrates; and the recent invention was taught at Mecca by a stranger who settled in that city after the birth of Mahomet. The arts of grammar, of metre, and of rhetoric, were unknown to the freeborn eloquence of the Arabians; but their penetration was sharp, their fancy luxuriant, their wit strong and sententious.

¹ Adrien, in the second century, remarks (in *Periple Maris Erythræi*, p. 44), the partial or total difference of the dialects of the Arabic. Half languages and letters are vigorously treated by Pococke, *Observations*, p. 125-127; Casiri, *Alphabet*, *Ungarisch-Arabisches*, tom. i. p. 4, 53, 127; tom. ii. p. 23, 24, and Casimiri, *Description de l'Arabie*, p. 22-23. I give nothing but a list of repeating words like a parrot.

² A foolish tale in Voltaire's *Contes* (le Chien et le Châle) is related, to prove the natural sagacity of the Arabs, (cf. Heynold, *Sketches*, p. 120, 121; Casimiri, *Vie de Mahomet*, tom. i. p. 37-40.) Ed. d'Arville, or rather Le Beau, (*Voyage de Palestine*, p. 322), discovers the sagacity of the Hebrews. The one hundred and thirty-two judgments of Ad. (submitted by Colley, *London*, 1719) of Fox's just and desirable discovery of Arabic wit.

and their more elaborate compositions were addressed with energy and effect to the minds of their hearers. The genius and merit of a rising poet was celebrated by the applause of his own and the kindred tribes. A solemn banquet was prepared, and a chorus of women, striking their tymbals, and displaying the pomp of their nuptials, sung in the presence of their sons and husbands the felicity of their native tribe; that a champion had now appeared to vindicate their rights; that a herald had raised his voice to immortalize their renown. The distant or hostile tribes resorted to an annual fair, which was abolished by the fanaticism of the first Moslems; a national assembly that must have contributed to refine and harmonize the barbarians. Thirty days were employed in the exchange, not only of corn and wine, but of eloquence and poetry. The prize was disputed by the generous emulation of the bards; the victorious performance was deposited in the archives of princes and emirs; and we may read in our own language, the seven original poems which were inscribed in letters of gold, and suspended in the temple of Mecca.* The Arabian poets were the historians and moralists of the age; and if they sympathised with the prejudices, they inspired and crowned the virtues, of their countrymen. The indissoluble union of ge-

* Pocock (Specimen, p. 126-151) and Caulet (Biblioth. Hispano-Arabica, tom. I. p. 46, 64. &c. 118; tom. II. p. 174-200) speak of the Arabian poets before Mahomet: the seven poems of the Cadeh have been published in English by Sir William Jones; but his innumerable mission to India has deprived us of his own work, far more interesting than the obscure and obscure text.

CHAP.

I.

Examples
of gener-
osity.

nerosity and valour was the darling theme of their song; and when they pointed their keenest satire against a despicable race, they affirmed, in the bitterness of reproach, that 'the men knew not how to give, nor the women to deny.' The same hospitality, which was practised by Abraham and celebrated by Homer, is still renewed in the camps of the Arabs. The ferocious Bedouens, the terror of the desert, embrace, without inquiry or hesitation, the stranger who dares to confide in their honour and to enter their tent. His treatment is kind and respectful: he shares the wealth or the poverty of his host: and, after a needful repose, he is dismissed on his way, with thanks, with blessings, and perhaps with gifts. The heart and hand are more largely expanded by the wants of a brother or a friend; but the heroic acts that could deserve the public applause, must have surpassed the narrow measure of discretion and experience. A dispute had arisen, who, among the citizens of Mecca, was entitled to the prize of generosity, and a successive application was made to the three who were deemed most worthy of the trial. Abdallah, the son of Abbas, had undertaken a distant journey, and his foot was in the stirrup when he heard the voice of a suppliant,—“O son of the uncle of the apostle of God, I am a traveller and in distress.” He instantly dismounted to present the pilgrim with his camel, her rich caparison, and a purse of four thousand pieces of gold, excepting only the sword, either for its intrinsic value, or as the gift

of an honoured kinsman. The servant of Kals^{char} informed the second suppliant that his master was asleep; but he immediately added, "Here is a purse of seven thousand pieces of gold, (it is all we have in the house), and here is an order, that will entitle you to a camel and a slave."

The master, as soon as he awoke, praised and enfranchised his faithful steward with a gentle reproof, that by respecting his slumbers he had stinted his bounty. The third of these heroes, the blind Arahah, at the hour of prayer, was supporting his steps on the shoulders of two slaves. "Alas!" he replied, "my coffers are empty; but these you may sell; if you refuse, I renounce them." At these words, pushing away the youths, he groped along the wall with his staff. The character of Hatem is the perfect model of Arabian virtue;* he was brave and liberal, an eloquent poet and a successful robber: forty camels were roasted at his hospitable feast; and at the prayer of a suppliant enemy, he restored both the captives and the spoil. The freedom of his countrymen disdained the laws of justice: they proudly indulged the spontaneous impulse of pity and benevolence.

The religion of the Arabs,[†] as well as of the Indians, consisted in the worship of the sun, the

Arabic
idolatry.

* D'Hartog, *Histor. Orient.* p. 325. — Gagnier, *Vie de Mahomet*, tom. II. p. 118. Cash and Hannon (Pocock, *Speimser*, p. 53, 46, 8th) were executed consequently for their liberality; and the latter is elegantly eulogised by an Arabian poet. — "Villains and trait assassins cruel-hearted, as I shew'd (I speak of the poets)." —

† Whatever can now be known of the idolatry of the ancient Arabs, may be found in Pocock, *Speimser*, p. 53-120, 163, 164.

CHAP. I.
 moon, and the fixed stars, a primitive and specious mode of superstition. The bright luminaries of the sky display the visible image of a Deity: their number and distance convey to a philosophic, or even a vulgar eye, the idea of boundless space: the character of eternity is marked on these solid globes, that seem incapable of corruption or decay: the regularity of their motions may be ascribed to a principle of reason or instinct: and their real or imaginary influence encourages the vain belief that the earth and its inhabitants are the object of their peculiar care. The science of astronomy was cultivated at Babylon: but the school of the Arabs was a clear firmament and a naked plain. In their nocturnal marches, they steered by the guidance of the stars: their names, and order, and daily station, were familiar to the curiosity and devotion of the Bedoueen; and he was taught by experience to divide in twenty-eight parts, the zodiac of the moon, and to bless the constellations who refreshed, with salutary rains, the thirst of the desert. The reign of the heavenly orbs could not be extended beyond the visible sphere: and some metaphysical powers were necessary to sustain the transmigration of souls and the resurrection of bodies: a camel was left to perish on the grave, that he might serve his master in another life; and the invocation of departed spirits implies that they were still endowed with consciousness and power. I am ignorant, and I am careless, of the blind mythology of the heathens.

His profound erudition is more closely and consistently interpreted by Sale, (*Preliminary Discourse*, p. 14-24); and Astrucchi (*Biblioth. Orient. tom. ii.*, p. 280-300) has added some valuable remarks.

barians: of the local deities, of the stars, the air, and the earth, of their sex or titles, their attributes or subordination. Each tribe, each family, each independent warrior, created and changed the rites and the object of his fantastic worship; but the nation, in every age, has bowed to the religion, as well as to the language, of Mecca. The genuine antiquity of the CAABA ascends beyond the Christian era: in describing the coast of the Red Sea, the Greek historian Diodorus¹ has remarked, between the Thamudites and the Sabreans, a famous temple, whose superior sanctity was revered by all the Arabians: the linen or silken veil, which is annually renewed by the Turkish emperor, was first offered by a pious king of the Homerites, who reigned seven hundred years before the time of Mahomet.² A tent or a cavern might suffice for the worship of the savages, but an edifice of stone and clay has been erected in its place; and the art and power of the monarchs of the East have been confined to

The Caaba
or temple
of Mecca.

¹ *Histor. Sicil. tom. i. lib. iii. p. 211.* The character and position are so correctly specified, that I am surprised how this curious passage should have been read without notice or application. Yet this famous temple had been overlooked by Agathangiles, (de Mar. Rubro, p. 58, in Hudson, tom. i), whom Diodorus copies in the rest of the description. Was the Arabian more knowing than the Egyptian? Or was the Caaba built between the years of Rome 420 and 740, the dates of their respective histories? (Oswell, in Divers. ad tom. i; Hudson, p. 72; Fabricius, Bibl. Græc. tom. ii, p. 710.)

² Pomei, *Spectator*, p. 60, 61. From the death of Mahomet we ascend to 85, from his birth to 128, years, before the Christian era. The veil or curtain, which is now of silk and gold, was at more than a piece of Egyptian linen, (Abulfeda, in VII. Mém. vol. 2. p. 6, p. 14.)

CHAP. I. the simplicity of the original model.^{*} A spacious
 portico incloses the quadrangle of the Cube: a
 square chapel, twenty-four cubits long, twenty-
 three broad, and twenty-seven high; a door and
 a window admit the light; the double roof is
 supported by three pillars of wood; a spout (now
 of gold) discharges the rain-water, and the well-
 Zemzem is protected by a dome from accidental
 pollution. The tribe of Kureish, by fraud or
 force, had acquired the custody of the Cube:
 the sacerdotal office devolved through four lionel
 descents to the grandfather of Mahomet; and
 the family of the Hashemites, from whence he
 sprung, was the most respectable and sacred in
 the eyes of their country.[†] The precincts of
 Mecca enjoyed the rights of sanctuary; and, in
 the last month of each year, the city and the
 temple were crowded with a long train of pil-
 grims, who presented their vows and offerings in
 the house of God. The same rites, which are now
 accomplished by the faithful Mussulman, were in-
 vented and practised by the superstition of the he-
 tero-Ata. At an awful distance they cast away their
 garments: seven times, with hasty steps, they en-
 circled the Cube, and kissed the black stone:

* The original plan of the Cube, which is merely copied in Sale, the Universal History, &c. from Turkish draughts, which Beland (in his *geogr. Muhammed.* p. 112-113) has corrected and explained from the best authorities. For the description and legend of the Cube, consult Yacobi, (Specimen, p. 114-115); the Bibliothèque Orientale of d'Hertford, (*Cube, Hâg, Zemzem*, &c.) and Sale, (Peregrinatory Discourse, p. 114-115).

† Gass, the fifth ancestor of Mahomet, must have reared the Cube A. D. 440: but the story is differently told by Lammé, (Gag-nes, Vie de Mahomet, tom. i. p. 65-66), and by Abulfeda, (On Vie Mahomet, x. 8, p. 13).

seven times they visited and adored the adjacent mountains: seven times they threw stones into the valley of Mina: and the pilgrimage was achieved, as at the present hour, by a sacrifice of sheep and camels, and the burial of their hair and nails in the consecrated ground. Each tribe vigher found or introduced in the Chada their domestic worship: the temple was adorned, or defiled, with three hundred and sixty idols of men, eagles, lions, and antelopes; and most conspicuous was the statue of Hebal, of red agate, holding in his hand seven arrows, without heads or feathers, the instruments and symbols of profane divination. But this statue was a monument of Syrian arts: the devotion of the ruder ages was content with a pillar or a tablet; and the rocks of the desert were hewn into gods or altars, in imitation of the black stone of Mecca, which is deeply tainted with the reproach of an idolatrous origin. From Japan to Peru, the use of sacrifice has universally prevailed; and the votary has expressed his gratitude, or fear, by destroying or consuming, in honour of the gods, the dearest and most precious of their gifts. The life of a man⁶ is the most precious oblation to de-

Sacrifices
and rites.

⁶ In the second century, Maximus of Tyre alluded to the Arab worship of a stone—*Agathos eidolon per se, sed et ex aliis, et ex multis aliis; talis ac corporalis*, (Miscel. viii, torn. 6, p. 181, edit. Huetii) and the reproach is frequently repeated by the Christians. (Clement Alex. in Protrepticis, p. 40; Athobert contra Gentes, l. vi, p. 248.) Yet these stones were no other than the *Jarids* of Syria and Gedra, so esteemed in sacred and profane antiquity. (Ruin. Prop. Evangel. t. 1, p. 81. Marthani, Carian. Chron. p. 24-26.)

⁷ The two horrid subjects of *Abolition* and *Redemption*, are attributed

CHAP.

L

precate a public calamity: the altars of Phœnicia and Egypt, of Rome and Carthage, have been polluted with human gore: the cruel practice was long preserved among the Arabs; in the third century, a boy was annually sacrificed by the tribe of the Domatians;¹ and a royal captive was piously slaughtered by the prince of the Saracens, the ally and soldier of the emperor Justinian.² A parent who drags his son to the altar, exhibits the most painful and sublime effort of fanaticism: the deed, or the intention, was sanctified by the example of saints and heroes: and the father of Mahomet himself was devoted by a rash vow, and hardly ransomed for the equivalent of an hundred camels. In the time of ignorance, the Arabs, like the Jews and Egyptians, abstained from the taste of swine's flesh;³ they circumci-

¹ *Described* by the learned Sir John Marsham, (*Num. Chron.* p. 76-78, 301-303). Sanchoniatho derives the Phœnician sacrifices from the example of Chronus; but we are ignorant whether Chronus lived less remote after Abraham, or indeed whether he lived at all.

² *See* *non enim exis deo*, in the reproach of Porphyry; but in Eusebio *impotes* in the Roman the more barbarous custom, which A. U. C. 637, had been finally abolished. *Quemathu*, *Demetrius Gensid*, described by Ptolemy, (*Tabel* p. 37, *Arabis*, p. 5-29), and *Abul-Eda*, (*g.* 37), and may be found in d'Anville's maps, in the mid-Soort between Ombos and Tadmer.

³ *Preceptum* *de* *Reb. Perses*, l. i, c. 28, *Evangelii* l. vi, c. 71) and Pocock (*Spectrum*, p. 72, 86), attest the human sacrifices of the Arabs in the 7th century. The danger and escape of Amrath, his tradition rather than a fact, (*Glossar*, *Vie de Mahomet*, tom. i, p. 62-64).

⁴ *Nullis caribus stement*, says Solinus, (*Polignar*, c. 33), who copies Pliny, l. vii, c. 68, in the strange supposition, that paganism lived in Arabia. The Egyptians were infected by a natural and superstitious horror for that unclean beast, (*Marsham*, *Num.* p. 755). The old Arabians likewise practised, just before, the rite of abstinence.

(Hershel)

and their children at the age of puberty: the same customs, without the censure or the precept of the Koran, have been silently transmitted to their posterity and proselytes. It has been sagaciously conjectured, that the artful legislator indulged the stubborn prejudices of his countrymen. It is more simple to believe that he adhered to the habits and opinions of his youth, without foreseeing that a practice congenial to the climate of Mecca, might become useless or inconvenient on the banks of the Danube or the Volga.

Arabia was free: the adjacent kingdoms were shaken by the storms of conquest and tyranny, and the persecuted sects fled to the happy land where they might profess what they thought, and practise what they professed. The religions of the Sabians and Magians, of the Jews and Christians, were disseminated from the Persian Gulf to the Red Sea. In a remote period of antiquity, Sabianism was diffused over Asia by the science of the Chaldeans and the arms of the Assyrians. From the observations of two thousand years, the priests and astro-

Introduction of the Sabians.

(Herodot. l. i. c. 80,) which is sanctioned by the Mahometan law, (Beauch. p. 74, &c. Chaplin, or rather the *Muſſul* of Shaw Abbe, tom. iv. p. 27, &c.)

* The Mahometan doctors are not fond of the subject: yet they hold circumstances necessary to salvation, and even pretend that Mahomet was miraculously born without a father. (Pocock, *Spectrum*, p. 319, 320; Sale's *Preliminary Discourse*, p. 104, 107.)

† *Platonius Similis* (tom. i. l. ii. p. 142-143) has cast on their religion the cautious but superficial glance of a Greek. Their traditions would be far more valuable: they had looked through the telescope of reason, when they could doubt whether they were in the mirror of the planets or of the fixed stars.

CHAP. I.
 numbers of Babylon² deduced the eternal laws of nature and providence. They adored the seven gods or angels who directed the course of the seven planets, and shed their irresistible influence on the earth. The attributes of the seven planets, with the twelve signs of the zodiac, and the twenty-four constellations of the northern and southern hemisphere, were represented by images and talismans; the seven days of the week were dedicated to their respective deities; the Sabians prayed thrice each day; and the temple of the moon at Haran was the term of their pilgrimage.³ But the flexible genius of their faith was always ready either to teach or to learn; in the tradition of the creation, the deluge, and the patriarchs, they held a singular agreement with their Jewish captives; they appealed to the secret books of Adam, Seth, and Enoch; and a slight infusion of the gospel has transformed the last remnant of the Polytheists into the Christians of St. John, in the territory of Bussora.⁴ The altars of Babylon were overturned

The Sabians.

² *Magistralis Involucris Periphrasi de Celsi et Hippocrati*, &c. p. 171, who states the fact, because it is adverse to his system. The earliest date of the Christian observation is the year 224 before Christ. After the conquest of Babylon by Alexander, they were reannounced, at the request of Aristotle, to the astronomer Hipparchus. What a moment in the annals of science!

³ Pocock, *Opuscula*, p. 138-140; Herbelot, *Bibl. Orient.* p. 143-206; Hyde, *de Religione Vet. Persarum*, p. 124, 125, &c.; d'Herbelot, *ibid.*, p. 125, 126; and *Sala's Preliminary Discourse*, p. 14, 15, rather scarce than guilty and entirely; and the last of these writers confounds Sabianism with the primitive religion of the Arabs.

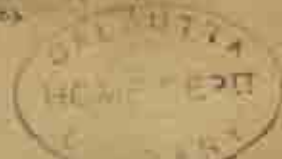
⁴ D'Arvile (*O'Economie de la Tige*, p. 133-137) will be the possessor of these ambiguous Christians; Assmannus (*Bibl. Oriental.*

by the Magians; but the injuries of the Salmus chap.
I.
were revenged by the sword of Alexander: Per-
sian groaned above five hundred years under a
foreign yoke; and the purest disciples of Zoro-
aster escaped from the contagion of idolatry, and
breathed with their adversaries the fresh air of
the desert.^a Seven hundred years before the The Jews.
death of Muhomet, the Jews were settled in A-
rabia; and a far greater multitude was expelled
from the holy land in the wars of Titus and Ha-
drian. The industrious exiles aspired to liberty
and power: they erected synagogues in the ci-
ties and castles in the wilderness; and their gen-
tile converts were confounded with the children
of Israel, whom they resembled in the outward
mark of circumcision. The Christian missiona- The Chris-
tians.
ries were still more active and successful: the ca-
tholics asserted their universal reign: the sects
whom they oppressed successively retired beyond
the limits of the Roman empire; the Marcioni-
tes and the Manicheans dispersed their phanta-
stical opinions and apocryphal gospels; the churches
of Yemen, and the princes of Hira and Gusnat,
were instructed in a pure creed by the Jacobite
and Nestorian bishops.^b The liberty of choice

tem. iv. p. 807-813) may explain their conduct. But it is a slippery
task to penetrate the vessel of an ignorant people, afraid and ashamed
to disclose their secret traditions.

^a The Magi were fixed in the province of Bactria, *Strabo*, *Vie
de Mithradate*, tom. iii. p. 114. and mingled with the old Arians;
Plinius, *Spermen*, p. 136-139.

^b The state of the Jews and Christians in Arabia is described by Pa-
trick from Basiliensis, &c. (*Specimen*, p. 80, 134 &c.); *Huet*,
Orig. Orient. p. 412-420; *d'Hacquet*, *Origine*, tom. p. 414-416;
Beauregard, *Orig. des Juits*, tom. vii. p. 185; tom. viii. p. 180; and
Jakob, (*Preliminary Discourse*, p. 27, &c. 32, &c.).



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was presented to the tribes: each Arab was free to elect or to compose his private religion: and the rude superstition of his house was mingled with the sublime theology of saints and philosophers. A fundamental article of faith was inculcated by the consent of the learned strangers: the existence of one supreme God, who is exalted above the powers of heaven and earth, but who has often revealed himself to mankind by the ministry of his angels and prophets, and whose grace or justice has interrupted, by reasonable miracles, the order of nature. The most rational of the Arabs acknowledged his power, though they neglected his worship;* and it was habit rather than conviction that still attached them to the relics of idolatry. The Jews and Christians were the people of the book: the bible was already translated into the Arabic language;† and the volume of the old testament was accepted by the concord of these implacable enemies. In the story of the Hebrew patriarchs, the Arabs were pleased to discover the fathers of their nation. They applauded the birth

* In their offerings, it was a custom to deduce God for the profit of the idol, not a free potent, but a more profitable person, (Pocock, *Specimen*, p. 104, 105).

† Our versions now retain, whether Jewish or Christian, appears more recent than the Samaritan; but the existence of a prior translation may be fairly inferred.—1. From the perpetual practice of the synagogues, of expounding the Hebrew lesson by a paraphrase in the vulgar tongue of the country. 2. From the analogy of the Armenian People, Ethiopic versions, expressly quoted by the fathers of the 3d century, who assert that the Scriptures were translated into all the barbaric languages, (Walton, *Prolegomena ad Biblia Polyglota*, p. 24, 63-67. Simon, *Hist. Critique du V. et du N. Testament*, tom. 1. p. 179, 187, 222-226, 293, 295, 308; tom. iv, p. 706).

and promises of Ismael; revered the faith and virtue of Abraham; traced his pedigree and their own to the creation of the first man, and imbibed, with equal credulity, the prodigies of the holy text, and the dreams and traditions of the Jewish rabbis.

The base and plebeian origin of Mahomet is an unskilful calumny of the Christians,¹ who exalt instead of degrading the merit of their adversary. His descent from Ismael was a national privilege or fable; but if the first steps of the pedigree² are dark and doubtful, he could produce many generations of pure and genuine nobility: he sprung from the tribe of Koréish and the family of Hashem, the most illustrious of the Arabs, the princes of Mecca, and the hereditary guardians of the Caaba. The grandfather of Mahomet was Abdol Metalleh, the son of Hashem, a wealthy and generous citizen, who relieved the distress of famine with the supplies of commerce. Mecca, which had been fed by the liberality of the fathers, was saved by the courage of the son. The kingdom of Yemen was subject to the Christian princes of

Birth and
Education
of Maho-
met, A. D.
580-600.

¹ In an concurrent manner its plebeian origin given them, A. C. (Hestinger, Hist. Orient. p. 136). Yet Theophrastus, the most ancient of the Greeks, and the father of many a law, testifies that Mahomet was of the race of Ismael, as does Justinus (Hist. Chronograph. p. 277).

² Al-Masûdî (in Vit. Muhammed. c. 1, p. 1) and Gagnier (Ess. de Mahomet, p. 23-37) describe the popular and approved genealogy of the prophet. At Mecca, I would not dispute its authenticity; at Damascus, I will venture to observe, 1. That from Ismael to Mahomet, a period of 2300 years, they reckon thirty, instead of seventy-five, generations. 2. That the modern Bedouens are ignorant of their history and pedigree of their pedigree. (Voyage d'Aryen, p. 208. 1075.)

(HAB.) Abyssinia: their vassal Abrahah was provoked by an insult to avenge the honour of the cross; and the holy city was invested by a train of elephants and an army of Africans. A treaty was proposed; and in the first audience, the grandfather of Mahomet demanded the restitution of his cattle: "And why," said Abrahah, "do you not rather implore my clemency in favour of your temple, which I have threatened to destroy?" "Because," replied the intrepid chief, "the cattle is my own: the Caaba belongs to the gods, and *they* will defend their house from injury and sacrilege." The want of provisions, or the valour of the Koreish, compelled the Abyssinians to a disgraceful retreat: their discomfiture has been adorned with a miraculous flight of birds; who showered down stones on the heads of the infidels; and the deliverance was long commemorated by the era of the elephant.* The glory of Abdol Motaleb was crowned with domestic happiness; his life was prolonged to the age of one hundred and ten years, and he became the father of six daughters and thirteen sons. His best beloved Abdallah was the most beautiful and mo-

Deliverance of Mecca.

* The use of this history, or fable, is contained in the sixth chapter of the Koran, and figures in Prefat. ad Vir. Muham. p. 18. A. G. has translated the historical narrative of Abulgha, which may be illustrated from *Abulgha* (Gillies, *Orientalis*, p. 17) and *Essex* (Spermann, p. 64). Prideman (*Life of Mahomet*, p. 48) calls it a lie of the coinage of Mahomet's last Son, (Koran, p. 301-303), who is but a Mussulman, attacks the inconsistent faith of the Doctor for believing the miracles of the Deities Apollo. Mamer (*Alcoran*, ann. 1, part. 15, p. 14; tom. II, p. 283) repeats the miracle in the Arab, and extracts from the Mahometans the confession, that God would not have suffered against the Christians the idols of the Caaba.

dest of the Arabian youth; and in the first night, when he consummated his marriage with Amina, of the noble race of the Zahrites, two hundred virgins are said to have expired of jealousy and despair. Mahomet, or more properly Mohammed, the only son of Abdallah and Amina, was born at Mecca, four years after the death of Justinian, and two months after the defeat of the Abyssinians,* whose victory would have introduced into the Camba the religion of the Christians. In his early infancy, he was deprived of his father, his mother, and his grandfather; his uncles were strong and numerous; and in the division of the inheritance, the orphan's share was reduced to five camels and an Ethiopian maid-servant. At home and abroad, in peace and war, Abu Taleh, the most respectable of his uncles, was the guide and guardian of his youth; in his twenty-fifth year, he entered into the service of Cadijah, a rich and noble widow of Mecca, who soon rewarded his fidelity with the gift of her hand and fortune. The marriage contract, in the simple style of antiquity, recites the mutual love of Mahomet and Cadijah; describes him as the most accomplished of the tribe of Ko-

* The safest era of Abulbela, (in VII. c. l. p. 21) of Alexander, is the Greek, 562, of Boet Nantz, or Nannasser, 1216, equally late as to the year 560. The old Arabian calendar is too dark and uncertain to support the Benedictines, (Art. de verifier les Dates, p. 15) who from the day of the month and week deduce a new mode of calculation, and remove the birth of Mahomet to the year of Christ 570, the 10th of November. Yet this date would agree with the year 562 of the Greeks, which is assigned by Elnassir (Hist. Salomon. p. 5) and Abulphatiz (Dynamis p. 101, and Erasm. Pocock's version). While we value our chronology, it is possible that the illustrious prophet was ignorant of his exact age.

flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. In the familiar offices of life he scrupulously adhered to the grave and ceremonious politeness of his country: his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizens of Mecca; the frankness of his manner concealed the artifice of his views; and the habits of courtesy were imputed to personal friendship or universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid, and decisive. He possessed the courage both of thought and action; and, although his designs might gradually expand with his success, the first idea which he entertained of his divine mission bears the stamp of an original and superior genius. The son of Abdallah was educated in the bosom of the noblest race, in the use of the purest dialect of Arabia; and the fluency of his speech was corrected and enhanced by the practice of discreet and seasonable silence. With these powers of eloquence, Mahomet was an illiterate barbarian: his youth had never been instructed in the arts of reading and writing;* the common ignorance exempted him

* Those who believe that Mahomet could read or write, are incapable of reading what is written, with another pen, in the Koran, in chapters of the Koran, vii. xxi. xcvi. These texts, and the tradition of the Arabs, are admitted without doubt, by Abulfela, (de Vir. c. vii.) Geopler, (Six. et Abulfel. p. 13.) Posner, (Specimen, p. 121.) Bernal, (de Religione Mahomedica, p. 236.) and Sale, (Preliminary Discourse, p. 42.) Mr. Watts, almost alone, denies the ignorance.

cause.

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from shame or reproach, but he was reduced to a narrow circle of existence, and deprived of those faithful mirrors, which reflect to our mind the minds of sages and heroes. Yet the book of nature and of man was open to his view; and some fancy has been indulged in the political and philosophical observations which are ascribed to the Arabian *traveller*.^a He compares the nations and the religions of the earth; discovers the weakness of the Persian and Roman monarchies; beholds, with pity and indignation, the degeneracy of the times; and resolves to unite, under one God and one king, the invincible spirit and primitive virtues of the Arabs. Our more accurate inquiry will suggest, that instead of visiting the courts, the camps, the temples of the East, the two journeys of Mahomet into Syria were confined to the fairs of Bostra and Damascus; that he was only thirteen years of age when he accompanied the caravan of his

to assist the *travellers* of our prophet. His arguments are far from satisfactory. Two short trading journeys to the fairs of Syria were surely not sufficient to infuse a science so rare among the citizens of Mecca. It was not in the end of delicate art of a treaty that Mahomet would have dropped the mask; nor was any conclusion he drew from the words of disease and delirium. The lens of youth, before he acquired the prophetic character, must have often excited, to please his new art of reading and writing, and the firm friends of his new family, would have been the first to detect and upbraid his conscious hypocrisy. (White's Sermons, p. 203, 204. Nares, p. 222, ed. 1703.)

^a The event at Meccavilliam (Vie de Mahomet, p. 203-210) says his Arabian pupil, like the Telemachus of Eusebius, or the Cyrus of Herodotus. His journey to the court of Persia is probably a fiction; our eye traces the origin of his excommunication. "His Greek and Persian" said his enemies. The two Syrian journeys are expressed by others all the Arabian writers, both Mahometans and Christians (Gibbon, ed. 1764, p. 115).

uncle, and that his duty compelled him to return as soon as he had disposed of the merchandise of Cadijah. In these hasty and superficial excursions, the eye of genius might discern some objects invisible to his grosser companions; some seeds of knowledge might be cast upon a fruitful soil: but his ignorance of the Syrian language must have checked his curiosity; and I cannot perceive in the life or writings of Mahomet, that his prospect was far extended beyond the limits of the Arabian world. From every region of that solitary world, the pilgrims of Mecca were annually assembled, by the calls of devotion and commerce: in the free concourse of multitudes, a simple citizen, in his native tongue, might study the political state and character of the tribes, the theory and practice of the Jews and Christians. Some useful strangers might be tempted, or forced, to implore the rights of hospitality; and the enemies of Mahomet have named the Jew, the Persian, and the Syrian monk, whom they accuse of lending their secret aid to the composition of the Koran.* Conversation enriches the understanding, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist. From his earliest youth, Mahomet was addicted to religious contemplation: each year, during the month of Ramadan, he withdrew from the world and from the arms of Cadijah: in

* I am not at liberty to pursue the fables or conjectures which name the strangers named or suspected by the infidels of Mecca. (Koran, ii. 16, p. 222) v. 72, p. 291, with Sale's Remarks. Pridmore's Life of Mahomet, p. 23-24. Gagnier Not. ad Alford. p. 11, 74. Murgen, tom. ii. p. 4605. Even Pridmore has observed that the transaction must have been secret, and that the scene lay in the heart of Arabia.

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the cave of Herra, three miles from Mecca,² he consulted the spirit of fraud or enthusiasm, whose abode is not in the heavens, but in the mind of the prophet. The faith which, under the name of *Islam*, he preached to his family and nation, is compounded of an eternal truth, and a necessary fiction. THAT THERE IS ONLY ONE GOD, AND THAT MAHOMET IS THE APOSTLE OF GOD.

One God. It is the boast of the Jewish apologists, that while the learned nations of antiquity were deluded by the fables of polytheism, their simple ancestors of Palestine preserved the knowledge and worship of the true God. The moral attributes of Jehovah may not easily be reconciled with the standard of *human* virtue: his metaphysical qualities are darkly expressed; but each page of the Pentateuch and the Prophets is an evidence of his power: the unity of his name is inscribed on the first table of the law; and his sanctuary was never defiled by any visible image of the invisible essence. After the ruin of the temple, the faith of the Hebrew exiles was purified, fixed, and enlightened, by the spiritual devotion of the synagogue; and the authority of Mahomet will not justify his perpetual reproach, that the Jews of Mecca or Medina adored Ezra as the son of God.³ But the children of Israel had

² Abulfazi in VII. c. 1, p. 12. Gagner, tom. 4, p. 133, 133. The situation of mount Herra is mentioned by Abulgha, *Geograph. Arab.* p. 49. Yet Mahomet had never seen of the cave of Eggein, till upon James Numa's invitation, arrived, of the Iduma mount, where Moses conversed with Jove, &c.

³ *Koran*, c. 9, p. 133. Al Baidawi, and the other commentators quoted by him, adhere to the charge; but I do not understand that it is supported by the most authentic or ancient tradition of the Yaloud.

ceased to be a people; and the religions of the world were guilty, at least in the eyes of the prophet, of giving sons, or daughters, or companions, to the supreme God. In the rude idolatry of the Arabs, the crime is manifest and audacious: the Sabians are poorly excused by the pre-eminence of the first planet, or intelligence in their celestial hierarchy; and in the Magian system the conflict of the two principles betrays the imperfection of the conqueror. The Christians of the seventh century had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East: the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian heretics who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess.² The mysteries of the Trinity and Incarnation *appear* to contradict the principle of the divine unity. In their obvious sense, they introduce three equal deities, and transform the man Jesus into the substance of the son of God;³ an orthodox commentary

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² Hildesheim: Hist. Orient. p. 282-288. The Collyridian heresy was carried from Thar to Arabia by some women, and the name was borrowed from the *collyria*, or cakes, which they offered to the goddess. This example, that of Beryllus bishop of Thaur (Hildes. Hist. Virgil. I. vi. c. 38), and several others, may excite the reproach, Arabes hinc omnia ferunt.

³ The Three gods in the Koran (c. 4, p. 81; c. 5, p. 82) are obviously directed against our authentic mystery: but the Arrian commentators understood them of the Father, the Son, and the Virgin Mary, an heretical Trinity, maintained, as this God, by some Arab

CHAP. will satisfy only a believing mind: intemperate
 L curiosity and zeal had torn the veil of the sanc-
 tuary: and each of the oriental sects was eager
 to confess that all, except themselves, deserved
 the reproach of idolatry and polytheism. The
 creed of Mahomet is free from suspicion or am-
 biguity: and the Koran is a glorious testimony
 to the unity of God. The prophet of Mecca
 rejected the worship of idols and men, of stars
 and planets, on the rational principle that what-
 ever rises must set, that whatever is born must
 die, that whatever is corruptible must decay
 and perish.* In the author of the universe, his
 rational enthusiasm confessed and adored an in-
 finite and eternal being, without form or place,
 without image or similitude, present to our most
 secret thoughts, existing by the necessity of
 his own nature, and deriving from himself all
 moral and intellectual perfection. These sub-
 lime truths, thus announced in the language
 of the prophet,† are firmly held by his disciples,
 and defined with metaphysical precision by the
 interpreters of the Koran. A philosophic theist

induced at the mouth of Nura (Beyrout, *Annal.* tom. 4, p. 540). But the existence of the *Messias* is deduced by the learned Beausobre, (*Hist. de Manichéisme*, tom. 1, p. 532); and he derives the mistake from the word *Messiah*, the Holy Ghost, which in some oriental tongues is of the feminine gender, and is figuratively styled the mother of Christ in the gospel of the Nazarenes.

* This train of thought is philosophically exemplified in the character of Abraham, who opposed to Chaldean the first introduction of idolatry, (Koran, c. 6, p. 126; *6* Basileus, *Basileus*, Orient, p. 126).

† See the Koran, particularly the second, (p. 30), the fifty-seventh, (p. 417), the fifty-eighth, (p. 441), chapters, which proclaim the omnipotence of the Creator.

might subscribe the popular creed of the Mahometans : a creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection ? The first principle of reason and revelation was confirmed by the voice of Mahomet : his proselytes, from India to Morocco, are distinguished by the name of *Unitarians*; and the danger of idolatry has been prevented by the interdiction of images. The doctrine of eternal decrees and absolute predestination is strictly embraced by the Mahometans; and they struggle with the common difficulties, *how to reconcile the prescience of God with the freedom and responsibility of man; how to explain the permission of evil under the reign of infinite power and infinite goodness.*

The God of nature has written his existence on all his works, and his law in the heart of man. To restore the knowledge of the one and the practice of the other, has been the real or pretended aim of the prophets of every age; the liberality of Mahomet allowed to his predecessors the same credit which he claimed for himself; and the chain of inspiration was prolonged from the fall of Adam to the promulgation of

Mahomet
the apostle
of God, and
the last of
the pro-
phets.

* The most orthodox accounts are translated by Pausanias (Spartanum, p. 214, 215-216); Orosius (Hist. of the Barbarians, lib. 7, c. 11, 12); Bede (de Religione, Mahum. l. 1, p. 213), and Chardin (Voyage en Perse, tom. II, p. 4-28). The great truth that God is without number, and is infinitely exalted by himself (Alcoran, sura, l. 1, vers. 11, p. 27-28), because he made men after his own image.

CHAP. I. the Koran.¹ During that period, some rays of prophetic light had been imparted to one hundred and twenty-four thousand of the elect, discriminated by their respective measure of virtue and grace; three hundred and thirteen apostles were sent with a special commission to recal their country from idolatry and vice: one hundred and four volumes had been dictated by the holy spirit; and six legislators of transcendent brightness have announced to mankind the six successive revelations of various rites, but of one immutable religion. The authority and station of Adam, Noah, Abraham, Moses, Christ, and Mahomet, rise in just gradation above each other; but whosoever hates or rejects any one of the prophets is numbered with the infidels. The writings of the patriarchs were extant only in the apocryphal copies of the Greeks and Syrians:² the conduct of Adam had not entitled him to the gratitude or respect of his children; the seven precepts of Noah were observed by an inferior and imperfect class of the proselytes of the synagogue;³ and the memory of Abraham was obscurely re-

Moss.

¹ Reizend, de Relig. Moham. l. i, p. 37-37. See's Preliminary Discourse, p. 23-26. Voyage du Chardin, tom. ix, p. 28-37, and 37-37, for the Persian addition, "All is the vice of God!" Yet the precise number of prophesy is not an article of faith.

² For the apocryphal books of Adam, see Fabricius, Codex Pseudepigraphus V. T. p. 27-29; of Seth, p. 134-137; of Noah, p. 140-143. But the book of Noah is commented in some measure, by the quotation of the apostle St. Jude; and a long legendary fragment is alleged by Synesius and Sozomen.

³ The seven precepts of Noah are explained by Marabam, (Caenn. Chronicon, p. 134-136), who adopts, on this occasion, the learning and credulity of Selden.

vored by the Sábians in his native land of Chal-
 dea: of the myriads of prophets, Moses and
 Christ alone lived and reigned; and the rem-
 nant of the inspired writings was comprised in
 the books of the Old and the New Testament.
 The miraculous story of Moses is consecrated and
 embellished in the Koran;* and the captive Jews
 enjoy the secret revenge of imposing their own
 belief on the nations whose recent creeds they
 deride. For the author of Christianity, the
 Mahometans are taught by the prophet to en-
 tertain an high and mysterious reverence.[†]
 " Verily, Christ Jesus, the son of Mary, is the *Aras*
 " apostle of God, and his word, which he con-
 " veyed into Mary, and a Spirit proceeding
 " from him: honourable in this world, and in
 " the world to come; and one of those who ap-
 " proach near to the presence of God."[‡] The
 wonders of the genuine and apocryphal gospels
 are profusely heaped on his head; and the La-
 tin church has not disdained to borrow from the

* The articles of *Adam, Noah, Abraham, Moses, &c.* in the *Religion*
 of *d'Hierichol*, are gaily interlarded with the fanciful legends of
 the Mahometans, who have built on the ground-work of Scripture
 and the Talmud.

† *Koran*, c. 7, p. 172, &c. c. 19, p. 171, &c. *d'Hierichol*, p.
 337, &c.

‡ *Koran*, c. 2, p. 90; c. 3, p. 89. *d'Hierichol*, p. 399, &c.

† See the gospel of St. Thomas, or of the Indians, in the *Codes*
Apocryphes N. T. of Fabricius, who collects the various testimonies
 concerning it, (p. 128-138). It was published in Greek by *Cassius*,
 and in Arabic by *Sila*, who thinks our present copy more recent than
 Mahomet. Yet his quotations agree with the original about the
 apocry of Christ in his cradle, his living bread of life, &c. (1936, c. 1,
 p. 108, 109; c. 38, p. 198. 199; c. 44, p. 291). *Cassius*, c. 7, p.
 160, 161.

CHAP.

I.

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Koran the immaculate conception* of his virgin mother. Yet Jesus was a mere mortal; and, at the day of judgment, his testimony will serve to condemn both the Jews, who reject him as a prophet, and the Christians, who adore him as the Son of God. The malice of his enemies aspersed his reputation, and conspired against his life; but their intention only was guilty, a phantom or a criminal was substituted on the cross, and the innocent saint was translated to the seventh heaven.† During six hundred years the gospel was the way of truth and salvation; but the Christians insensibly forgot both the laws and the example of their founder; and Mahomet was instructed by the Gnostics to accuse the church, as well as the synagogue, of corrupting the integrity of the sacred text.‡

* It is easily taken in the Koran, *ib.* 5, p. 39, and more clearly explained by the tradition of the Nestians, (*Sale's Notes*, and *Marsus*, *ib.* tom. 6, p. 118). In the 10th century, the immaculate conception was condemned by St. Bernard as a presumptuous novelty, (*Pro Falsis Ideis del. Concilio de Trento*, l. 11).

† See the Koran, *ib.* 3, v. 55, and s. 4, v. 159, of Marsus's edition. Deus est penitus aliusquam hominibus, et non similes ei, nec comparatur eum, nec obnoxius est ei similitudo: an expression that may suit with the system of the Deceives; but the commentators believe, (*Marsus*, tom. 6, p. 113-115, 173; *Sale*, p. 82, 83, 179) that another man, a friend or an enemy, was crucified in the likeness of Jesus; a fable which they had read in the gospel of St. Barnabas, and which had been started as early as the time of Justin, by some Ebionite heretics, (*Beausobre*, *Hist. de Manichæisme*, tom. 2, p. 25. *Marsus de Hist. Christ.* p. 317).

‡ This charge is obviously repugnant to the Koran, *ib.* 3, p. 41; but neither Mahomet, nor his followers, are sufficiently sensible in languages and criticism to give any weight or colour to their suspicion. Yet the Arabs and Nestorians could relate some stories, and the illustrious prophet might listen to the bold assertions of the Manichæans. See *Beausobre*, tom. 1, p. 291-323.

piety of Moses and of Christ rejoiced in the assurance of a future prophet, more illustrious than themselves: the evangelic promise of the *Pentecôte*, or Holy Ghost, was prefigured in the name, and accomplished in the person, of Mahomet,* the greatest and last of the apostles of God.

The Kor.
122.

The communication of ideas requires a similitude of thought and language: the discourse of a philosopher would vibrate without effect on the ear of a peasant; yet how minute is the distance of *their* understandings, if it be compared with the contact of an infinite and a finite mind, with the word of God expressed by the tongue or the pen of a mortal? The inspiration of the Hebrew prophets, of the apostles and evangelists of Christ, might not be incompatible with the exercise of their reason and memory; and the diversity of their genius is strongly marked in the style and composition of the books of the Old and New Testament. But Mahomet was content with a character, more humble, yet more sublime, of a simple editor: the substance of the Koran,† according to himself or his disciples, is uncreated and eternal; subsisting in the essence of the Deity, and inscribed

* Among the prophecies of the Old and New Testament, which are perverted by the fraud or ignorance of the Mussulmans, they apply to the prophet the promise of the *Pentecôte*, or Comforter, which had been already misapplied by the Montanists and Manichæans. (Boswell, Hist. Critique de Manichæisme, tom. I. p. 222. See also the early change of letters, *ω, ωωωω*, for *ωωωωωω*, affords the etymology of the name of Mahomet, (Marsden, tom. I. part 2, p. 15-26.)

† For the Koran, see d'Hartsholt, p. 85-88; Marsden, tom. I. in V. Mahomet, p. 22-42; See, Preliminary Dissertation, p. 24, 76.

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***** with a pen of light on the table of his everlasting decrees. A paper copy in a volume of silk and gems, was brought down to the lowest heaven by the angel Gabriel, who, under the Jewish economy, had indeed been despatched on the most important errands; and this trusty messenger successively revealed the chapters ~~and~~ verses to the Arabian prophet. Instead of a perpetual and perfect measure of the divine will, the fragments of the Koran were produced at the discretion of Mahomet; each revelation is suited to the emergencies of his policy or passion: and all contradiction is removed by the saving maxim, that any text of scripture is abrogated or modified by any subsequent passage. The word of God, and of the apostle, was diligently recorded by his disciples on palm-leaves and the shoulder-bones of mutton; and the pages, without order or connection, were cast into a domestic chest in the custody of one of his wives. Two years after the death of Mahomet, the sacred volume was collected and published by his friend and successor Abubeker: the work was revised by the caliph Othman, in the thirtieth year of the Hegira; and the various editions of the Koran assert the same miraculous privilege of an uniform and incorruptible text. In the spirit of enthusiasm or vanity, the prophet rests the truth of his mission on the merit of his book, audaciously challenges both men and angels to imitate the beauties of a single page, and presumes to assert that God alone

could dictate this incomparable performance.¹ This argument is most powerfully addressed to a devout Arabian, whose mind is attuned to faith and rapture, whose ear is delighted by the music of sounds, and whose ignorance is incapable of comparing the productions of human genius.² The harmony and copiousness of style will not reach, in a version, the European infidel: he will peruse with impatience the endless incoherent chapsody of fable, and precept, and declamation, which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of the Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country and in the same language.³ If the composition of the Koran exceed the faculties of a man, to what superior intelligence should we ascribe the Iliad of Homer or the Philippics of Demosthenes? In all religions, the life of the

¹ Koran, c. 17, v. 20. In Sale, p. 233, 234. In Maccart, p. 440.

² "To a sect of Arabians was persuaded, that it might be equalled or surpassed by an human poem (Pompey, Specimen, p. 221, &c.) and slavery like poems is too hard for the multitude besides the charming effectual of the most applauded passages, (Ibid. l. part. 2, p. 64, 65.)

³ *Ussamah* (whether real or fabulous) is made Arabian, *usamah* Arabian, *usamah* (Louth, de Ford Reformorum Prædict. 1004, &c.) with his German editor *Richman*, Epistola by. Von Müllers is (p. 471, 472) has annexed many Egyptian images, the *Ussamah*, *papyrus*, *Nile*, *crusade*, &c. The language is uniformly styled, *Arabian*. The resemblance of the other subjects was much more visible in their original than in their version. (Ibid. p. 472.)

CHAP.

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founder supplies the silence of his written revelation: the sayings of Mahomet were so many lessons of truth; his actions so many examples of virtue; and the public and private memorials were preserved by his wives and companions. At the end of two hundred years, the *Sunnat* or oral law was fixed and consecrated by the labours of Al Bochari, who discriminated seven thousand two hundred and seventy-five genuine traditions from a mass of three hundred thousand reports; of a more doubtful or spurious character. Each day the pious author prayed in the temple of Mecca, and performed his ablutions with the water of Zemzem; the pages were successively deposited on the pulpit, and the sepulchre of the apostle; and the work has been approved by the four orthodox sects of the Sunnites.*

Miracles.

The mission of the ancient prophets, of Moses, and of Jesus, had been confirmed by many splendid prodigies; and Mahomet was repeatedly urged, by the inhabitants of Mecca and Medina, to produce a similar evidence of his divine legation; to call down from heaven the angel or the volume of his revelation, to create a garden in the desert, or to kindle a conflagration in the unbelieving city. As often as he is pressed by the demands of the Koreish, he involves himself in the obscure boast of vision and prophecy, appeals to the internal proofs of his doctrine, and shields himself behind the providence of God, who re-

* Al Bochari died A. H. 256. See d'Hartoun, p. 205, 418, 537. *Gazette*, Xpt. and Abund. n. 19, p. 38.

uses those signs and wonders that would depreciate the merit of faith and aggravate the guilt of infidelity. But the modest or angry tone of his apologies betrays his weakness and vexation; and these passages of scandal establish, beyond suspicion, the integrity of the Koran.* The votaries of Mahomet are more zealous than himself of his miraculous gifts, and their credulity and credulity increase as they are farther removed from the time and place of his spiritual exploits. They believe or affirm that trees went forth to meet him; that he was saluted by stones; that water gushed from his fingers; that he fed the hungry, cured the sick, and raised the dead; that a beam groined to him; that a camel complained to him; that a shoulder of mutton informed him of its being poisoned; and that both animate and inanimate nature were equally subject to the apostle of God.† His dream of a nocturnal journey is seriously described as a real and completed transaction. A mysterious animal, the Borak, conveyed him from the temple of Mecca to that of Jerusalem: with his companion Ga-

* See most remarkably, Koran, c. 3, 4, 12, 19, 17. Pydaunt O. de Mahomet, p. 18, 19, has condemned this imposture. Mirault, with a more liberal spirit, has shown that the passages which deny his miracles are clear and positive. Mahomet, tom. 1. part II. p. 1-11, and those which seem to quest them, are ambiguous and equivocal. (p. 12-22).

† See the Specimens Hist. Asiat. the text of Abulpharagius p. 17 the notes of Pacha, p. 187-190; d'Hartfeldt *Historiograph. Oriental.* p. 78, 77; *Voyage de Chavali*, tom. 10, p. 283-302. Mirault (*Asiat.* tom. 1, p. 22-24) has most laboriously collected and related the miracles and prophecies of Mahomet, which, according to some writers, amount to three thousand.

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brief, he successively ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven, Mahomet alone was permitted to proceed; he passed the veil of unity, approached within two bow-shots of the throne, and felt a cold that pierced him to the heart, when his shoulder was touched by the hand of God. After this familiar though important conversation, he again descended to Jerusalem, remounted the Borak, returned to Mecca, and performed in the tenth part of a night the journey of many thousand years.¹ According to another legend, the apostle confounded in a national assembly the malicious challenge of the Koreish. His resistless word split asunder the orb of the moon: the obedient planet stooped from her station in the sky, accomplished the seven revolutions round the Caaba, saluted Mahomet in the Arabian tongue, and suddenly contracting her dimensions, entered at the collar, and issued forth through the sleeve, of his shirt.²

¹ The nocturnal journey is circumstantially related by Abulfeda, in *Vit. Mahomed.* c. 19, p. 33; who wishes to think it a vision; by Pridemont, pp. 31-60, who exaggerates the absurdities; and by Gagnier, *op. cit.* p. 242-243, who declares, from the customs of Jemah, that to deny this journey, is to subscribe the Koran. Yet the Koran, without naming either heaven or Jerusalem, or Mecca, has only deigned to mention him: *Luce illi qui transiit serum suum ad noctem* *Harim ad quantum remotissimum*, (Koran, c. 17, v. 1, in Marsden, tom. ii, p. 407; see also his version in more instances). A deeper basis for the sacred structure of tradition.

² In the prophetic style, which sees the present as past for the future, Mahomet had said:—*Appropinquavit hora et missa est fumus*, (Koran, c. 24, v. 1, in Marsden, tom. 2, p. 588). This figure of rhetoric

The vulgar are amused with the marvellous tales; but the graves of the Mussulman doctors hulkate the modesty of their master, and indulge a latitude of faith or interpretation.* They might speciously allege; that in preaching the religion, it was needless to violate the harmony, *Essence*; that a creed unclouded with mystery may be excused from miracles; and that the sword of Mahomet was not less potent than the rod of Moses.

The polytheist is oppressed and distracted by the variety of superstition: a thousand rites of Egyptian origin were interwoven with the essence of the Mosal law: and the spirit of the gospel had evaporated in the pageantry of the church. The prophet of Mecca was tempted by prejudice, or policy, or patriotism, to sanctify the rites of the Arabians, and the custom of visiting the holy stone of the Caaba. But the precepts of Mahomet himself inculcate a more simple and rational piety: prayer, fasting, and alms, are the religious duties of a Mussulman; and he is encouraged to hope, that prayer will

Precept
of Mahomet—
prayer,
fasting,
alms.

Essence has been corrected into a fact, which is said to be attested by the most respectable eye-witnesses, (Manners, tom. II, p. 480). The festival is still celebrated by the Persians, (Chardin, tom. I, p. 204); and the legend is tediously spun out by Gagnier, (*Vie de Mahomet*, tom. I, p. 182-184), on the faith, as it should seem, of the tradition *Al Zouaifi*. Yet a Mahometan doctor has arranged the results of the principal writers, (suppl. *Process*, *Spelman*, p. 187); the best interpretations are content with the simple sense of the Koran; (A. DeSade, and Hollingher, *Hist. Orient*, t. II, p. 302); and the silence of Aristotle is worthy of a prince and a philosopher.

* Abulpharagius, in *Scamm*, *Hist. Arab*, p. 17; and his expression is justified in the sense of *Flarck*, p. 198-199, from the Greek authorities.

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I.
continued

carry him half way to God, fasting will bring him to the door of his palace, and aims will gain him admittance.* I. According to the tradition of the nocturnal journey, the apostle, in his personal conference with the Deity, was commanded to impose on his disciples the daily obligation of fifty prayers. By the advice of Moses, he applied for an alleviation of this intolerable burden; the number was gradually reduced to five; without any dispensation of business or pleasure, or time or place, the devotion of the faithful is repeated at day-break, at noon, in the afternoon, in the evening, and at the first watch of the night; and, in the present decay of religious fervour, our travellers are edified by the profound humility and attention of the Turks and Persians. Cleanliness is the key of prayer: the frequent lustration of the hands, the face, and the body, which was practised of old by the Arabs, is solemnly enjoined by the Koran; and a permission is formally granted to supply with sand the scarcity of water. The words and attitudes of supplication, as it is performed either sitting, or standing, or prostrate on

* The most authentic account of these practices, pilgrimages, fasting, alms, and abstinences, is extracted from the *Persian and Arabian Geographies* by Hakschi, (Pindemon part. ii, p. 9-34); Holand, (in his excellent edition of *Reliquiae Mohammedanæ*, Utrecht, 1787, p. 81-123), and Cassebi, (*Voyages en Perse*, tom. ix, p. 47-102). Hakschi is a partial accuser; but the jeweller, Chardin, had the eye of a philosopher; and Holand, a judicious witness, had travelled over the East to his closet at Utrecht. The sixth letter of Youssefchir (*Voyage de Levant*, tom. ii, p. 323-360), instructs us likewise in the duties of the religion of the Turks.

the ground, are prescribed by custom or authority, but the prayer is poured forth in short and fervent ejaculations; the measure of zeal is not exhausted by a tedious liturgy; and each Mussulman, for his own person, is invested with the character of a priest. Amongst the theists, who reject the use of images, it has been found necessary to restrain the wanderings of the fancy, by directing the eye and the thought towards a *kebla*, or visible point of the horizon. The prophet was at first inclined to gratify the Jews by the choice of Jerusalem; but he soon returned to a more natural partiality; and five times every day the eyes of the nations at Astracan, at Fez, at Delhi, are devoutly turned to the holy temple of Mecca. Yet every spot for the service of God is equally pure; the Mahometans indifferently pray in their chamber or in the street. As a distinction from the Jews and Christians, the Friday in each week is set apart for the useful institution of public worship: the people is assembled in the mosch; and the imam, some respectable elder, ascends the pulpit, to begin the prayer and pronounce the sermon. But the Mahometan religion is destitute of priesthood or sacrifice; and the independent spirit of fanaticism looks down with contempt on the ministers and the slaves of superstition. II. The voluntary^a penance of the ascetics, the torment

^a Mahomet (Sale's Koran, c. 9; p. 135) reproaches the Christians with taking their priors and monks for their lords, besides God. Yet Mornet (*Protestant*, 1787, 4to, p. 68, 10) extols the worship, especially of the pope, and quotes, from the Koran itself, the case of Eblis, or Satan, who was cast from heaven for refusing to adore Adam.

CHAP. and glory of their lives, was obnoxious to a prophet
 who censured in his companions a rash vow of
 abstaining from flesh, and women, and sleep; and
 firmly declared, that he would suffer no monks in
 his religion.¹ Yet he instituted, in each year,
 a fast of thirty days; and strenuously recom-
 mended the observance, as a discipline which
 purifies the soul and subdues the body, as a sa-
 lutory exercise of obedience to the will of God
 and his apostle. During the month of Ramadan,
 from the rising to the setting of the sun, the Mus-
 sulmen abstains from eating, and drinking, and
 women, and baths, and perfumes; from all nour-
 ishment that can restore his strength, from all
 pleasure that can gratify his senses. In the revo-
 lution of the lunar year, the Ramadan coincides
 by turns with the winter cold, and the summer
 heat; and the patient martyr, without assuaging
 his thirst with a drop of water, must expect the
 glow of a tedious and sultry day. The inter-
 diction of wine, peculiar to some orders of priests
 or hermits, is converted by Mahomet alone into
 a positive and general law;² and a considerable
 portion of the globe has abjured, at his com-
 mand, the use of that salutary, though dangerous,
 liquor. These painful restraints are, doubtless,

¹ Keros, *o. l.* p. 104, and Salis *supra*, which refers to the authority of Ismael and Ibn Abdulkarim. H. Hevelius declares, that Mahomet condemned its use religiously; and that the first caliph of Akrah, Harun, &c. did not suppress till after the year 300 of the Hegira, (1000 A. C.) *o. l.* p. 374, 375.

² See the Jewish prohibition, Keros *o. l.* p. 22 *v. l.* p. 23 *v. l.* p. 24 *v. l.* p. 25 *v. l.* p. 26 *v. l.* p. 27 *v. l.* p. 28 *v. l.* p. 29 *v. l.* p. 30 *v. l.* p. 31 *v. l.* p. 32 *v. l.* p. 33 *v. l.* p. 34 *v. l.* p. 35 *v. l.* p. 36 *v. l.* p. 37 *v. l.* p. 38 *v. l.* p. 39 *v. l.* p. 40 *v. l.* p. 41 *v. l.* p. 42 *v. l.* p. 43 *v. l.* p. 44 *v. l.* p. 45 *v. l.* p. 46 *v. l.* p. 47 *v. l.* p. 48 *v. l.* p. 49 *v. l.* p. 50 *v. l.* p. 51 *v. l.* p. 52 *v. l.* p. 53 *v. l.* p. 54 *v. l.* p. 55 *v. l.* p. 56 *v. l.* p. 57 *v. l.* p. 58 *v. l.* p. 59 *v. l.* p. 60 *v. l.* p. 61 *v. l.* p. 62 *v. l.* p. 63 *v. l.* p. 64 *v. l.* p. 65 *v. l.* p. 66 *v. l.* p. 67 *v. l.* p. 68 *v. l.* p. 69 *v. l.* p. 70 *v. l.* p. 71 *v. l.* p. 72 *v. l.* p. 73 *v. l.* p. 74 *v. l.* p. 75 *v. l.* p. 76 *v. l.* p. 77 *v. l.* p. 78 *v. l.* p. 79 *v. l.* p. 80 *v. l.* p. 81 *v. l.* p. 82 *v. l.* p. 83 *v. l.* p. 84 *v. l.* p. 85 *v. l.* p. 86 *v. l.* p. 87 *v. l.* p. 88 *v. l.* p. 89 *v. l.* p. 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infringed by the libertine and eluded by the hypocrite: but the legislator, by whom they are enacted, cannot surely be accused of alluring his proselytes by the indulgence of their sensual appetites. III. The charity of the Mahometans descends to the animal creation; and the Koran repeatedly inculcates, not as a merit, but as a strict and indispensable duty, the relief of the indigent and unfortunate. Mahomet, perhaps, is the only lawgiver who has defined the precise measure of charity: the standard may vary with the degree and nature of property, as it consists either in money, in corn or cattle, in fruits or merchandise; but the Mussulman does not accomplish the law, unless he bestows a *tenth* of his revenue; and if his conscience accuses him of fraud or extortion, the tenth, under the idea of restitution, is enlarged to a *fifth*.* Benevolence is the foundation of justice, since we are forbid to injure those whom we are bound to assist. A prophet may reveal the secrets of heaven and of futurity; but in his moral precepts he can only repeat the lessons of our own hearts.

The two articles of belief, and the four practical duties of Islam, are guarded by rewards and punishments; and the faith of the Mussulman is

Benevolence.

* The jealousy of Mahomet's Followers, (part iv, p. 111) prompts him to recommend the more liberal share of the revenues of Moslem Princes great hospitals are open to many thousand patients and pilgrims, who have natural piousness or excessive piety, fifty-six thousand are founded for both sexes, one hundred and twenty, with above one million the extent of their benefactions &c. The beneficence of Islam, a still more extraordinary and I am afraid that more even so, is ascribed to the Mohammedans than to the religion of the people.

chap. devoutly fixed on the event of the judgment and the last day. The prophet has not presumed to determine the moment of that awful catastrophe, though he darkly announces the signs, both in heaven and earth, which will precede the universal dissolution, when life shall be destroyed, and the order of creation shall be confounded in the primitive chaos. At the blast of the trumpet, new worlds will start into being; angels, genii, and men, will arise from the dead; and the human soul will again be united to the body. The doctrine of the resurrection was first entertained by the Egyptians;^a and their mummies were embalmed, their pyramids were constructed, to preserve the ancient mansion of the soul, during a period of three thousand years. But the attempt is partial and unavailing; and it is with a more philosophic spirit that Mahomet relies on the omnipotence of the Creator, whose word can re-animate the breathless clay, and collect the innumerable atoms, that no longer retain their form or substance.^b The intermediate state of the soul it is hard to decide; and those who most firmly believe her immaterial nature, are at a loss to understand how she can think or act without the agency of the organs of sense.

^a See Herodotus, lib. ii. c. 123, and our learned countryman Sir John Marsham, (*Genus Chronicon*, p. 46). The *Adæ* of the same writer (p. 234-274) is an elaborate sketch of the infernal regions, as they were painted by the fancy of the Egyptians and Greeks, at the poets and philosophers of antiquity.

^b The Koran (c. 2, p. 209, &c.; of Sals, p. 221; of Marrocci, p. 271) relates an ingenious miracle, which satisfied the company, and strengthened the faith, of Abraham.

The reunion of the soul and body will be followed by the final judgment of mankind; and, in his copy of the Magian picture, the prophet has too faithfully represented the forms of proceeding, and even the slow and successive operations of an earthly tribunal. By his intolerant adversaries he is upbraided for extending, even to themselves, the hope of salvation; for asserting the blackest heresy, that every man who believes in God, and accomplishes good works, may expect in the last day a favourable sentence. Such rational indifference is ill adapted to the character of a fanatic; nor is it probable that a messenger from heaven should depreciate the value and necessity of his own revelation. In the idiom of the Koran,* the belief of God is inseparable from that of Mahomet; the good works are those which he has enjoined; and the two qualifications imply the profession of Islam, to which all nations and all sects are equally invited. Their spiritual blindness, though excused by ignorance and crowned with virtue, will be scourged with everlasting torments; and the tears which Mahomet shed over the tomb of his mother, for whom he was forbidden to pray, display a striking contrast of humanity and enthusiasm.† The doom of the in-

* The candid Beidoun has demonstrated, that Mahomet denies all infidelities, the *Kalâm al-Muham.* p. 175-181; that infidels will not be finally saved, (p. 196-197); that paradise will not enjoy rewards of corporal delights, (p. 192-203); and that women's souls are immortal, (p. 205-206).

† Al-Buhārî, *supra* Saïd, *Baran.* n. 3, p. 194. The refusal to pray for an infidel or kindred, is justified, according to Mahomet, by the story of a Jewess, and the example of Abraham, who repudiated his own father as an enemy of God. Yet Aboulsaid, the *Saïd*, n. 5, v. 116; Masack, tom. 4, p. 317, full agree with, *ibid.*

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fidels is common: the measure of their guilt and punishment is determined by the degree of evidence which they have rejected; by the magnitude of the errors which they have entertained: the eternal mansions of the Christians, the Jews, the Sabians, the Magians, and the idolaters, are sunk below each other in the abyss; and the lowest hell is reserved for the faithless hypocrites who have assumed the mask of religion. After the greater part of mankind has been condemned for their opinions, the true believers only will be judged by their actions. The good and evil of each Mussulman will be accurately weighed in a real or allegorical balance, and a singular mode of compensation will be allowed for the payment of injuries: the aggressor will refund an equivalent of his own good actions, for the benefit of the person whom he has wronged; and if he should be destitute of any moral property, the weight of his sins will be loaded with an adequate share of the demerits of the sufferer. According as the shares of guilt or virtue shall preponderate, the sentence will be pronounced, and all, without distinction, will pass over the sharp and perilous bridge of the abyss; but the innocent, treading in the footsteps of Mahomet, will gloriously enter the gates of paradise, while the guilty will fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised, that *all* his disciples, whatever may be their sins, shall be saved, by their own faith and his intercession, from eternal damnation. It is not surprising that superstition should act most powerfully

on the fears of her votaries; since the human fancy can paint with more energy the misery than the bliss of a future life. With the two simple elements of darkness and fire, we create a sensation of pain; which may be aggravated to an infinite degree by the idea of endless duration. But the same idea operates with an opposite effect on the continuity of pleasure; and too much of our present enjoyments is obtained from the relief or the comparison of evil. It is natural enough that an Arabian prophet should dwell with rapture on the groves, the fountains, and the rivers, of paradise; but instead of inspiring the blessed inhabitants with a liberal taste for harmony and science, conversation and friendship, he idly celebrates the pearls and diamonds, the robes of silk, palaces of marble, dishes of gold, rich wines, artificial dainties, numerous attendants, and the whole train of sensual and costly luxury, which becomes insipid to the owner, even in the short period of this mortal life. Seventy-two *Amoris*, or black-eyed girls, of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meekest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased an hundred fold, to render him worthy of his felicity. Notwithstanding a vulgar prejudice, the gates of heaven will be open to both sexes; but Mahomet has not specified the male companions of the female elect, lest he should either alarm the jealousy of their former husbands, or disturb their felicity, by the suspicion of an everlasting marriage. This image of a carnal paradise has provoked the indignation,

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perhaps the envy, of the monks: they disclaim against the impure religion of Mahomet; and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adhere, without shame, to the literal interpretation of the Koran: useless would be the resurrection of the body, unless it were restored to the possession and exercise of its wisest faculties; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man. Yet the joys of the Mahometan paradise will not be confined to the indulgence of luxury and appetite; and the prophet has expressly declared, that all meaner happiness will be forgotten and despised by the saints and martyrs, who shall be admitted to the beatitude of the divine vision.*

Mahomet's
preaches
at Mecca.
A. D. 608.

The first and most arduous conquests of Mahomet^b were those of his wife, his servant, his

* For the day of judgment, hell, paradise, &c. consult the Koran, (c. 2, v. 24, c. 56, 78, &c.), with Marsden's virulent, but learned, refutation, (in his notes, and in the Preface, part iv, p. 78, 123, 127, &c.) d'Herbelot, (*Cabinets des Sciences Orientales*, p. 208, 273), Belland, (p. 47-49), and Sale, (p. 10-103). The original ideas of the Magi are darkly and doubtfully explored by their apostles Dr. Hyde, (*Hist. Religiosa Persarum*, c. 32, p. 402-412, Oxon. 1705). In the article of Mahomet, Bayle has shown how insufficiently wit and philosophy supply the absence of genuine information.

^b Before I enter on the history of the prophet, it is incumbent on me to produce my evidence. The Latin, French, and English versions of the Koran, are preceded by historical discourses, and the three translators, Marsden, (tom. i, p. 16-23), Savary, (tom. i, p. 1-218), and Sale, (*Preliminary Discourse*, p. 35-56), had accurately studied the language and character of their authors. Two professed lives of Mahomet have been composed by Dr. Prideaux (*Life of Mahomet*, seventh edition, London, 1718, in octavo) and the count de

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pupil, and his friend;* since he presented himself as a prophet to those who were most conversant with his infirmities as a man. Yet Cadijah believed the words, and cherished the glory, of her husband; the obsequious and affectionate Zeid was tempted by the prospect of freedom; the illustrious Ali, the son of Abu Taleb, embraced the sentiments of his cousin with the spirit of a youthful hero; and the wealth, the moderation, the veracity of Abubeker, confirmed the religion of the prophet whom he was destined to succeed. By his persuasion, ten of the most respectable citizens of Mecca were introduced to the private lessons of Islam; they yielded to the voice of reason and enthusi-

to *Islamismus*, (*Vie de Mahomet* Lantier, 1730, in octavo; but the author, with of finding an impostor or an hero; but the often accepted the learning of the doctrine and the legendary of the prophet. The article in d'Herbelot (*Biblioth. Orient.* p. 408-409) is chiefly drawn from Savaris and Murandi; but the best and most authentic of our guides is M. Gagnier, a Frenchman, by birth, and professor at Oxford of the oriental tongues. In two authentic works, *Géographie de Vire et Histoire de Mahomet*, &c. Lausanne, 1740, 8 vols. in 12mo, he has interpreted, illustrated, and supplied the Arabic text of Abulpharag and Al Jauhar; the first, an enlightened prince, who reigned at Hamah, in Syria, A. D. 1310-1314, (see Gagnier Prefat. at Abulpharag); the second, a expedition Arabian, who visited Mecca A. D. 1356, (d'Herbelot, p. 597; Gagnier, tom. iii, p. 509, 510). There are my general sources, and the inquisitive reader may follow the order of time, and the division of regions. Yet I must observe, that both Abulpharag and Al Jauhar are modern historians, and that they cannot appeal to any primary of the first century of the Hegira.

* After the Greek, *Préface* (p. 8) disclosed the secret source of the will of Mahomet. As if he had been a pely counsellor of the prophet, *Préface* (p. 212, &c.) unfolds the sublime and political views of Cadijah and the first disciples.

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 I. "There is but one God, and Mahomet is the
 "postle of God:" and their faith, even in this
 life, was rewarded with riches and honours, with
 the command of armies and the government of
 kingdoms. Three years were silently employed
 in the conversion of fourteen proselytes, the first
 fruits of his mission: but in the fourth year he
 assumed the prophetic office, and resolving to
 impart to his family the light of divine truth, he
 prepared a banquet, a lamb, as it is said, and a
 bowl of milk, for the entertainment of forty guests
 of the race of Hashem. "Friends and kinsmen,"
 said Mahomet to the assembly, "I offer you,
 "and I alone can offer, the most precious of
 "gifts, the treasures of this world and of the
 "world to come. God has commanded me to
 "call you to his service. Who among you will
 "support my burden? Who among you will
 "be my companion and my vizir?" No an-
 swer was returned, till the silence of astonish-
 ment, and doubt, and contempt, was at length
 broken by the impatient courage of Ali, a youth
 in the fourteenth year of his age. "O prophet,
 "I am the man: whosoever rises against thee, I
 "will dash out his teeth, tear out his eyes, break
 "his legs, rip up his belly. O prophet, I will
 "be thy vizir over them." Mahomet accepted
 his offer with transport, and Abu Taleb was im-

* *Fregene, postiter, hyalus, nova ferrea*, and this phallica stone was transferred by an apt metaphor to the pillars of the state, (Giguere, *Nécessé Alakhat*, p. 19). I endeavoured to pierce the Arabian stone, as far as I was, but it proved, in a letter of French travellers.

nically exhorted to respect the superior dignity of his son. In a more serious tone, the father of Ali advised his nephew to relinquish his impracticable design. " Spare your remonstrances," replied the intrepid fanatic to his uncle and benefactor; " if they should place the sun on my right hand and the moon on my left, they should not divert me from my course." He persevered ten years in the exercise of his mission; and the religion which has overspread the East and the West, advanced with a slow and painful progress within the walls of Mecca. Yet Mahomet enjoyed the satisfaction of beholding the increase of his infant congregation of unitarians, who revered him as a prophet, and to whom he seasonably dispensed the spiritual nourishment of the Koran. The number of proselytes may be esteemed by the absence of eighty-three men and eighteen women, who retired to Ethiopia in the seventh year of his mission; and his party was fortified by the timely conversion of his uncle, Hamza; and of the fierce and inflexible Omar; who signalized in the cause of Islam the same zeal which he had exerted for its destruction. Nor was the charity of Mahomet confined to the tribe of Kuraish or the precincts of Mecca; on solemn festivals, in the days of pilgrimage, he frequented the Caaba, accosted the strangers of every tribe, and urged, both in private converse and public discourse, the belief and worship of a sole deity. Conscious of his reason and of his weakness, he asserted the liberty of con-

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science, and disclaimed the use of religious violence: but he called the Arabs to repentance, and conjured them to remember the ancient idolators of Ad and Thamud, whom the divine justice had swept away from the face of the earth.*

It opposed
by the Ko-
reish,
A. D. 612-
622.

The people of Mecca was hardened in their unbelief by superstition and envy. The elders of the city, the uncles of the prophet, affected to despise the presumption of an orphan, the reformer of his country: the pious orations of Mahomet in the *Casba* were answered by the clamours of Abu Taleh. "Citizens and pilgrims, listen not to the tempter, hearken not to his impious novelties. Stand fast in the worship of Al Lâta and Al Uzzah." Yet the son of Abdulallah was ever dear to the aged chief; and he protected the fame and person of his nephew against the assaults of the Kereishites, who had long been jealous of the pre-eminence of the family of Hashem. Their malice was coloured with the pretence of religion: in the age of Job, the crime of impiety was punished by the Arabian

* The passages of the *Kur'an* in behalf of toleration, are strong and numerous: c. 2, v. 244; c. 16, 129; c. 17, 34; c. 43, 13; c. 56, 19; c. 58, 21, &c. with the notes of Chandler and Sale. This character alone may greatly destroy the justice of the learned, whether a prophet was revealed at Mecca or Medina.

* See the *Kur'an* frequently, and especially c. 7, p. 123, 124, &c. and the tradition of the Arabs, (*Chauvet, Specimen*, p. 35-37). The members of the tribe of Thamud, inferior men of the ordinary stature, were chosen in the midway between Mecca and Damascus, (*Abulfeda, Arabum Descript.* p. 42, 44), and may be probably ascribed to the Trogulidæ of the primitive world, (*Michaudis, ad Leirich de Finis*) Behmen: p. 131-134; *Recherches sur les Egyptiens*, tom. ii, p. 46, &c.

magistrate;* and Mahomet was guilty of deserting and denying the national deities. But so loose was the policy of Mecca, that the leaders of the Koreish, instead of accusing a criminal, were compelled to employ the measures of persuasion or violence. They repeatedly addressed Abu Taleb in the style of reproach and menace. "Thy nephew reviles our religion; he accuses
 "our wise forefathers of ignorance and folly;
 "silence him quickly, lest he kindle tumult and
 "discord in the city. If he persevere, we shall
 "draw our swords against him and his adher-
 "ents, and thou wilt be responsible for the blood
 "of thy fellow-citizens." The weight and moderation of Abu Taleb eluded the violence of religious faction: the most helpless or timid of the disciples retired to Ethiopia, and the prophet withdrew himself to various places of strength in the town and country. As he was still supported by his family, the rest of the tribe of Koreish engaged themselves to renounce all intercourse with the children of Hashem, neither to buy nor sell, neither to marry nor to give in marriage, but to pursue them with implacable enmity, till they should deliver the person of Mahomet to the justice of the gods. The decree was suspended in the Caaba before the eyes of the nation; the messengers of the Koreish pursued the Mussulman exiles in the heart of Africa:

* In the case of Job, the crime of impiety was punished by the Arabian magistrate, (c. 11, v. 20, 27, 28). I think for a respectable picture, (de Paet Historem, p. 820, 821, edit. Michault) and some of a late professor in the university of Oxford, p. 15-20), who justify and applaud this patriarchal reputation.

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I.

they besieged the prophet and his most faithful followers, intercepted their water, and inflamed their mutual animosity by the retaliation of injuries and insults. A doubtful truce restored the appearances of concord; till the death of Abu Taleb abandoned Mahomet to the power of his enemies; at the moment when he was deprived of his domestic comforts by the loss of his faithful and generous Cadijah. Abu-Sophian, the chief of the branch of Omriyah, succeeded to the principality of the republic of Meccah. A zealous votary of the idols, a mortal foe of the line of Hashem, he convened an assembly of the Koreishites and their allies, to decide the fate of the apostle. His imprisonment might provoke the despair of his enthusiasts; and the exile of an eloquent and popular fanatic would diffuse the mischief through the provinces of Arabia. His death was resolved; and they agreed that a sword from each tribe should be buried in his heart, to divide the guilt of his blood, and baffle the vengeance of the Hashemites. An angel or a spy revealed their conspiracy; and flight was the only resource of Mahomet.* At the dead of night, accompanied by his friend Abubeker, he silently escaped from his house; the assassins watched at the door; but they were deceived by the figure of Ali, who reposed on the bed, and was covered with the green vestment of the apostle. The Koreish respected the piety of the heroic youth: but some verses of Ali, which are still extant, exhibit an interesting

and driven
from Meccah.
A. D. 662.

* D'Hartmann, *History of Islam*, p. 442. He quotes a poetical history of the flight of Mahomet.

picture of his anxiety, his tenderness, and his religious confidence. Three days Mahomet and his companion were concealed in the cave of Thaur, at the distance of a league from Mecca; and in the close of each evening, they received from the son and daughter of Abubeker, a secret supply of intelligence and food. The diligence of the Koreish explored every haunt in the neighbourhood of the city; they arrived at the entrance of the cavern; but the providential deceit of a spider's web and a pigeon's nest, is supposed to convince them that the place was solitary and inviolate. "We are only two," said the tranquillizing Abubeker. "There is a third," replied the prophet; "it is God himself." No sooner was the pursuit abated, than the two fugitives issued from the rock, and mounted their camels: on the road to Medina, they were overtaken by the emissaries of the Koreish; they redeemed themselves with prayers and promises from their hands. In this eventful moment, the lance of an Arab might have changed the history of the world. The flight of the prophet from Mecca to Medina has fixed the memorable era of the *Hegira*, which, at the end of twelve centuries, still dis-

* The *Hegira* was instituted by Omar, the second caliph, in 622, at the eve of the martyrdom of the Christian, St. Peter, p. 344; and properly commenced six nights before the flight, in Muharram, with the loss of Meccan, or first day of that Arabian year, which coincides with Friday July 10, A. D. 622. (AbulFazl, Vit. Mahomet, c. 23, 24, p. 42-43; and Giesecke's edition of Ouseb Bp.'s *Spanish Antiquities*, Ed. in 4, p. 7, 10, &c.)

CRISP. calculates the lunar years of the Mahometan nations.¹

Harvest
in place
of Medina.
A. D. 632.

The religion of the Koran might have perished in its cradle, had not Medina embraced with faith and reverence the holy outcasts of Mecca. Medina, or the *city*, known under the name of Yathreb, before it was sanctified by the throne of the prophet, was divided between the tribes of the Chazegites and the Awsites, whose hereditary feud was rekindled by the slightest provocations: two colonies of Jews, who boasted a sacerdotal race, were their humble allies, and without converting the Arabs, they introduced the taste of science and religion, which distinguished Medina as the city of the book. Some of her noblest citizens, in a pilgrimage to the Caaba, were converted by the preaching of Mahomet; on their return they diffused the belief of God and his prophet, and the new alliance was ratified by their deputies in two secret and nocturnal interviews on a hill in the suburbs of Mecca. In the first, ten Chazegites and two Awsites united in faith and love, protested in the name of their wives, their children, and their absent brethren, that they would for ever profess the creed, and observe the precepts, of the Koran. The second was a political association, the first vital spark of the empire of the

¹ Mahomet's life, from his mission to the Hijrah may be found in Abulph. iv. 12-15 and Gossart, Hist. 6. 17-22-23, 242-260. The same from p. 127-231 is translated by 21 Jan. 12, with additions of 75 pp. 12-12.

Saracens.* Seventy-three men and two women of Medina held a solemn conference with Mahomet, his kinsmen, and his disciples, and pledged themselves to each other by a mutual oath of fidelity. They promised in the name of the city, that if he should be furnished, they would receive him as a confederate; obey him as a leader; and defend him to the last extremity, like their wives and children. "But if you are recalled by your country," they asked with a flattering anxiety, "will you not abandon your new allies?" "All things," replied Mahomet with a smile, "are now common between us; your blood is as my blood, your ruin as my ruin. We are bound to each other by the ties of honour and interest. I am your friend, and the enemy of your foes." "But if we are killed in your service, what," exclaimed the deputies of Medina, "will be our reward?" "Paradise," replied the prophet. "Stretch forth thy hand." He stretched it forth, and they reiterated the oath of allegiance and fidelity. Their treaty was ratified by the people, who unanimously embraced the profession of Islam; they rejoiced in the exile of the apostle, but they trembled for his safety, and impatiently expected his arrival. After a perilous and rapid journey along the sea-coast, he halted at Kadia, two miles from the city, and made his public entry into Medina, sixteen days after his flight from Mecca. Five hun-

* The interesting narrative of Mahomet is described by Akenside (p. 86, 101, 10, 89, and Chapman, (Tom. 1, p. 343, 346, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

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dred of the citizens advanced to meet him: he was hailed with acclamations of loyalty and devotion; Mahomet was mounted on a she-camel, an umbrella shaded his head, and a turban was unfurled before him to supply the deficiency of a standard. His bravest disciples, who had been scattered by the storm, assembled round his person: and the equal, though various, merit of the Moslems was distinguished by the names of *Mohagerians* and *Ansars*, the fugitives of Mecca, and the auxiliaries of Medina. To eradicate the seeds of jealousy, Mahomet judiciously coupled his principal followers with the rights and obligations of brethren; and when Ali found himself without a peer, the prophet tenderly declared, that he would be the companion and brother of the noble youth. The expedient was crowned with success; the holy fraternity was respected in peace and war, and the two parties vied with each other in a generous emulation of courage and fidelity. Once only the concord was slightly ruffled by an accidental quarrel: a patriot of Medina arraigned the insolence of the strangers, but the hint of their expulsion was heard with abhorrence, and his own son most eagerly offered to lay at the apostle's feet the head of his father.

His regal
dignity,
A. D. 622.
623.

From his establishment at Medina, Mahomet assumed the exercise of the regal and sacerdotal office; and it was impious to appeal from a judge whose decrees were inspired by the divine wisdom. A small portion of ground, the patrimony of two

orphans, was acquired by gift or purchase;* on that chosen spot, he built an house and a mosch, more venerable in their rude simplicity than the palaces and temples of the Assyrian caliph. His seal of gold, or silver, was inscribed with the apostolic title: when he prayed and preached, in the weekly assembly, he leaned against the trunk of a palm-tree; and it was long before he indulged himself in the use of a chair or pulpit of rough timber.† After a reign of six years, fifteen hundred Moslems, in arms and in the field, renewed their oath of allegiance; and their chief repeated the assurance of protection till the death of the last member, or the final dissolution of the party. It was in the same camp that the deputy of Mecca was astonished by the attention of the faithful to the words and looks of the prophet, by the eagerness with which they collected his spittle, an hair that dropt on the ground, the refuse water of his lustrations, as if they participated in some degree of the prophetic virtue. “I have

* *Fredericus (Life of Mahomet, p. 84) relates the wickedness of the importer, who despoiled two poor orphans, the sons of a venerable & approach which he drew from the Dupontis contra forensis, transposed in Arabic before the year 1150; but the honest Gagnier (cf. *Abulph. p. 23*) has shown that they were deceived by the word *Al Negeri*, which signifies, in this place, not an obscure trade, but a noble tribe of Arabs. The desolate state of the ground is described by *Abulph. &* and his worthy interpreter has proved from *Al Buchārī*, the office of a priest from *Al Jazira*, the fair purchase, and from *Abulph. Joseph*, the payment of the money by the ignorant *Abulph. On these grounds the prophet must be honourably acquitted.**

† *Al Jaziri* (cf. *Gagnier, tom. II, p. 246, 247*) describes the seal and pulpit, as two venerable relics of the apostle of God; and the purchase of his robe is taken from *Abulph. in. 44, p. 51*.

CHAP. "Ibn" said he, - the Chosroes of Persia and
 1. "the Caesar of Rome, but never did I behold a
 king among his subjects like Mahomet among
 his companions." The devout fervour of en-
 thusiasm acts with more energy and truth than
 the cold and formal servility of courts.

In the state of nature every man has a right
 to defend, by force of arms, his person and his
 possessions; to repel, or even to prevent, the
 challenge of his enemies, and to extend his hosti-
 lities to a reasonable measure of satisfaction and
 retaliation. In the free society of the Arabs,
 the duties of subject and citizen imposed a feeble
 restraint; and Mahomet, in the exercise of a
 peaceful and benevolent mission, had been de-
 spised and banished by the injustice of his coun-
 trymen. The choice of an independent people
 had exalted the fugitive of Mecca to the rank
 of a sovereign; and he was invested with the
 just prerogative of forming alliances, and of
 waging offensive or defensive war. The imper-
 fection of human rights was supplied and arm-
 ed by the plenitude of divine power: the pro-
 phet of Medina assumed, in his new revelations,
 a fiercer and more sanguinary tone, which proves
 that his former moderation was the effect of
 weakness; the means of persuasion had been
 tried, the equity of his claims was elapsed, and
 he was now commanded to propagate his religion

* The spirit and all passages of the Koran are the same, and
 even identical, as Meccan (Prophetic), and as Medinan.
 brought with him, before this departure, against the Arabian deities,
 of the heathens.

by the sword, to destroy the monuments of idolatry, and, without regarding the sanctity of days or months, to pursue the unbelieving nations of the earth. The same bloody precepts, so repeatedly inculcated in the Koran, are ascribed by the author to the Pentateuch and the Gospel. But the mild tenor of the evangelic style may explain an ambiguous text, that Jesus did not bring peace on the earth, but a sword: his patient and humble virtues should not be confounded with the intolerant zeal of princes and bishops, who have disgraced the name of his disciples. In the prosecution of religious war, Mahomet might appeal with more propriety to the example of Moses, of the judges and the kings of Israel. The military laws of the Hebrews are still more rigid than those of the Arabian legislator. The Lord of hosts marched in person before the Jews: if a city resisted their summons, the males, without distinction, were put to the sword: the seven nations of Canaan were devoted to destruction; and neither repentance nor conversion could shield them from the inevitable doom, that no creature within their precincts should be left alive. The fair option of friendship, or submission, or battle, was proposed to the enemies of Mahomet. If they professed the creed of Islam, they were admitted to all the temporal and spiritual benefits of his primitive

1. The civil and political character of Mohammed, &c. &c. the practical consequences of Judaism, &c. &c. are read with more ease they will be borne by the pious Christians of the present age. But the Mahomet, as well as the codes of former times, have lost the dangerous words which promise and threaten. *Abel's Preliminary Discourse*, p. 112, 113.

CHAP. I. disciples, and marched under the same banner to extend the religion which they had embraced. The clemency of the prophet was decided by his interest; yet he seldom trampled on a prostrate enemy: and he seems to promise, that, on the payment of a tribute, the least guilty of his unbelieving subjects might be indulged in their worship, or at least in their imperfect faith. In the first months of his reign, he practised the lessons of holy warfare, and displayed his white banner before the gates of Medina: the martial apostle fought in person at nine battles or sieges;^a and fifty enterprises of war were achieved in ten years by himself or his lieutenants. The Arab continued to unite the professions of a merchant and a robber; and his petty excursions for the defence, or the attack of a caravan insensibly prepared his troops for the conquest of Arabia. The distribution of the spoil was regulated by a divine law: the whole was faithfully collected in one common mass; a fifth of the gold and silver, the prisoners and cattle, the movables and immovables, was reserved by the prophet for pious and charitable uses: the remainder was shared in adequate portions, by the soldiers who had obtained the victory or guarded the camp: the rewards of

^a *Asadness*, in *Yis. Moam*, p. 126. The private apparel of the apostle consisted of nine swords, three kams, with plates of mail, pikes, a quiver and three bows, seven thumers, three shields, and two helmets, (*Gauguin*, tom. iii, p. 323-324), with two large white standards, a black banner, (*ib.* 325), twenty horses, (*ib.* 327, &c.) Two of his chiefest sayings are recorded by tradition, (*Gauguin*, tom. iii, p. 328, 329).

^b The whole subject of pure faith Mohammedanism, is, as treated in a separate dissertation by the learned Bland, (*Dissertationes Mosaicæ*, tom. iii, Dissert. x, p. 3-53).

the slain devolved to their widows and orphans; and the increase of cavalry was encouraged by the allotment of a double share to the horse and to the man. From all sides the roving Arabs were allured to the standard of religion and plunder: the apostle sanctified the license of embracing the female captives as their wives or concubines; and the enjoyment of wealth and beauty was a feeble type of the joys of paradise prepared for the valiant martyrs of the faith. "The sword," says Mahomet, "is the key of heaven and of hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer; whosoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermillion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim." The intrepid souls of the Arabs were fired with enthusiasm: the picture of the invisible world was strongly painted on their imagination; and the death which they had always despised became an object of hope and desire. The Koran inculcates, in the most absolute sense, the tenets of fate and predestination, which would extinguish both industry and virtue, if the actions of man were governed by his speculative belief. Yet their influence in every age has exalted the courage of the Saracens and Turks. The first companions of Mahomet advanced to battle with a fearless confidence: there is no danger where there is no chance: they were ordained to perish in their

CHAP. I. heds: or they were safe and invulnerable amidst the darts of the enemy.²

His defence-
less war
against the
Koreish of
Mecca.

Perhaps the Koreish would have been content with the flight of Mahomet, had they not been provoked and alarmed by the vengeance of an enemy, who could intercept their Syrian trade as it passed and repassed through the territory of Medina. Abu Sophian himself, with only thirty or forty followers, conducted a wealthy caravan of a thousand camels: the fortune or dexterity of his march escaped the vigilance of Mahomet: but the chief of the Koreish was informed that the holy robbers were placed in ambush to wait his return. He despatched a messenger to his brethren of Mecca, and they were roused, by the fear of losing their merchandise and their provisions, unless they listened to his relief with the military force of the city. The sacred band of Mahomet was formed of three hundred and thirteen Moslems, of whom seventy-seven were fugitives, and the rest auxiliaries: they mounted by turns a train of seventy camels, (the camels of Yathreb were formidable in war): but such was the poverty of his first disciples, that only two could appear on horseback in the field.* In the fertile and famous vale of Be-

² The doctrine of absolute predestination, on which his religion was expressly established, is clearly exposed in the Koran, (Sud. p. 22. El: c. 8. p. 70. Ar., and the verse of Sur. and p. 37. p. 427, with those of Surasyy. Richard, 100. Sur. Mahomet. p. 61-64) and 360. (Psalm. Dismissed, p. 100) regarding the opinions of the fathers, and the modern interpreters of the scriptures, the living prophets, of the Faith.

* Al-Zakwani, (Arab. Egypt, from. 10. p. 70) says, his army was eighty horse; and the day after his success (the day of the battle of

deed three stations from Medina, he was informed by his scouts of the caravan that approached on one side; of the Korish, one hundred horse, eight hundred and fifty foot, who advanced on the other. After a short debate, he sacrificed the prospect of wealth to the pursuit of glory and revenge; and a slight intrenchment was formed to cover his troops; and a stream of fresh water that gushed through the valley: "O God," he exclaimed as the numbers of the Korish descended from the hills, "O God, if these are destroyed, by whom wilt thou be worshipped on the earth?" "Courage, my children, close your ranks; discharge your arrows, and the day is your own." At these words he placed himself, with Abubeker, on a throne or pulpit,* and instantly demanded the aid of Gabriel and three thousand angels.

CHAP.
L
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Battle of
 Balaclava
 A. D. 1854

China, he infests a body of thirty (p. 16) and of 300 (p. 60) troops. Yet the "Slave-trade" in the Gulf of China had not more than two vessels, according to the latest sums of Abdulaziz the Vice-Mohammed, p. 246, p. 248. In the same portions, the English were numerous, but, (as above, supposed to have been less numerous than in the *History* of the Eastern Archipelago.

* Another illustration, I want to add, from Mexico, not very far from Mexico, is on the high road of the narrow of Tuxtla, and the pitiless cruelty of the people's cruelty by illuminations, to kill, see *Chase's Tuxtla*, p. 412.

[illegible]

CHAP. L His eye was fixed on the field of battle: the Mussulmans fainted and were pressed: in that decisive moment the prophet started from his throne, mounted his horse, and cast a handful of sand into the air. "Let their faces be covered with confusion." Both armies heard the thunder of his voice: their fancy beheld the angelic warriors: the Korish trembled and fled: seventy of the bravest were slain: and seventy captives adorned the first victory of the faithful. The dead bodies of the Korish were despoiled and insulted; two of the most obnoxious prisoners were punished with death; and the ransom of the others, four thousand drams of silver, compensated in some degree the escape of the caravan. But it was in vain that the camels of Abu Sophian explored a new road through the desert and along the Euphrates: they were overtaken by the diligence of the Mussulmans; and wealthy must have been the prize, if twenty thousand drams could be set apart for the fifth of the apostle. The resentment of the public and private loss stimulated Abu Sophian to collect a body of three thousand men, seven hundred of whom were armed with cuirasses, and two hundred were mounted on horseback; three thousand camels attended his march; and his wife

¹ The loose expressions of the Koran (v. 5, p. 124, 125; v. 8, p. 125) allow the commentators to distribute between the numbers of 1000, 10000, or 10000 angels; and the smallest of these might suffice for the slaughter of seventy of the Korish. (Marsden, *Almanac*, tom. ii. p. 121.) Yet the same scholars confess, that this angelic band was not visible to any mortal eye. (Marsden, p. 127.) They refine on the words, *an. 8. 124.* "not thou, but God." See *McHarrison, Blind Oriental*, p. 600, 601.

CHAP.

I.

OF OHUD.
A. D. 623.

Henda, with fifteen matrons of Mecca, incessantly sounded their timbrels to animate the troops, and to magnify the greatness of Hubal, the most popular deity of the Caaba. The standard of God and Mahomet was upheld by nine hundred and fifty believers: the disproportion of numbers was not more alarming than in the field of Beder; and their presumption of victory prevailed against the divine and human sense of the apostle. The second battle was fought on mount Ohud, six miles to the north of Medina: the Korish advanced in the form of a crescent: and the right wing of cavalry was led by Caled, the fiercest and most successful of the Arabian warriors. The troops of Mahomet were skilfully posted on the declivity of a hill: and their rear was guarded by a detachment of fifty archers. The weight of their charge impelled and broke the centre of the idolaters; but in the pursuit they lost the advantage of their ground: the archers deserted their stations: the Mussulmans were tempted by the spoil, disobeyed their general, and disordered their ranks. The intrepid Caled, wheeling his cavalry on their flank and rear, exclaimed, with a loud voice, that Mahomet was slain. He was indeed wounded in the face with a javelin: two of his teeth were shattered with a stone; yet, in the midst of tumult and dismay, he reproached the infidels with the murder of a prophet: and blessed the friendly hand that stanch'd his blood, and conveyed him to a place of safety. Seventy martyrs died for the sake of the people: they fell, said the apostle

CHAP.

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The no-

tion, of

the ditch,

A. D. 622.

The no-

tion, of

the ditch,

A. D. 622.

Mahomet

pillages

the Jews

of Arelia,

A. D. 622.

677.

in pairs, each brother embracing his fellow-companion: their bodies were undressed by the inhuman females of Mecca; and the wife of Abu Saphian tasted the entrails of Hamza, the uncle of Mahomet. They might applaud their superstition and satiate their fury: but the Mussulmans soon rallied in the field, and the Koreish wanted strength or courage to undertake the siege of Medina. It was attacked the ensuing year by an army of ten thousand enemies; and this third expedition is variously named from the nation, which marched under the banner of Abu Saphian, from the ditch which was drawn before the city, and a camp of three thousand Mussulmans. The prudence of Mahomet declined a general engagement: the valour of Ali was signified in single combats; and the war was protracted twenty days, till the final separation of the confederates. A tempest of wind, rain, and hail, overturned their tents: the private quarrels were fomented by an insidious adversary; and the Koreish, deserted by their allies, no longer hoped to subvert the throne, or to check the conquests, of their invincible chief.

The choice of Jerusalem for the first kebla of prayer discovers the early propensity of Mahomet in favour of the Jews: and happy would it have been for their temporal interest, had they recognis-

* In the last chapter of the Koran, p. 20-23, with Abu's advice, the faithful allies were joined to him for the relief of Medina.

* For the story of the three battles, wars, of Mecca, of Medina, and of the ditch, see Abu's story, p. 26-31, 34-40, 41-47; Gagnier, (vol. 4, p. 93-103, 110-119), with the proper extracts of al-Hisab, and the chronology of R. Gagnier, (Oss. Asiat. p. 14, 15 and 16), and the chronology of R. Gagnier, (Dy. p. 100).

ed in the Arabian prophet, the hope of Israel and the promised Messiah. Their obstinacy converted his friendship into implacable hatred, with which he pursued that unfortunate people to the last moment of his life: and in the double character of an apostle and a conqueror, his persecution was extended to both worlds. The Kainok, dwell at Medina under the protection of the city: he seized the occasion of an accidental tumult, and summoned them to embrace his religion, or contend with him in battle. "Alas," replied the trembling Jews, "we are ignorant of the use of arms; but we persevere in the faith and worship of our fathers: why wilt thou reduce us to the necessity of a just defence?" The unequal conflict was terminated in fifteen days: and it was with extreme reluctance that Mahomet yielded to the importunity of his allies, and consented to spare the lives of the captives. But their riches were confiscated, their arms became more effectual in the hands of the Mussulmans: and a wretched colony of seven hundred exiles was driven with their wives and children to implore a refuge on the confines of Syria. The Nadharites were more guilty, since they conspired in a friendly interview to assassinate the prophet. He besieged their castle three miles from Medina, but their resolute defence obtained an honourable capitulation: and the garrison, sounding their trumpets and beating

*The wars of Mahomet against the Jewish tribes of Kainok, the Khatayim, Karmak, and Thahiri, are related by Abouda (p. 64, 71, 72, 87, &c.) and Baghew. (Ann. de Bagdad 425, 444-447, 448, 449, 450-451.)

CHAP. I. their drums, was permitted to depart with the honours of war. The Jews had excited and joined the war of the Koraish: no sooner had the nations retired from the ditch, than Mahomet, without laying aside his armour, marched on the same day to extirpate the hostile race of the children of Koraitha. After a resistance of twenty-five days, they surrendered at discretion. They trusted to the intercession of their old allies, of Medina: they could not be ignorant that fanaticism obliterates the feelings of humanity. A venerable elder, to whose judgment they appealed, pronounced the sentence of their death: seven hundred Jews were dragged in chains to the market-place of the city: they descended alive into the grave prepared for their execution and burial; and the apostle beheld with an inflexible eye the slaughter of his helpless enemies. Their sheep and camels were inherited by the Mussulmans: three hundred cuirasses, five hundred pikes, a thousand lances, composed the most useful portion of the spoil. Six days journey to the north-east of Medina, the ancient and wealthy town of Chaihar was the seat of the Jewish power in Arabia: the territory, a fertile spot in the desert, was covered with plantations and cattle, and protected by eight castles, some of which were famed of impregnable strength. The forces of Mahomet consisted of two hundred horse and fourteen hundred foot: in the succession of eight regular and painful sieges they were exposed to danger, and fatigue, and hunger; and the most undaunted chiefs despaired of the event. The apostle revived their faith and courage by the example of Ali, on

whom he bestowed the surname of the Lion of God: perhaps we may believe that an Hebrew champion of gigantic stature was cloven to the chest by his irresistible simitar: but we cannot praise the modesty of romance, which represents him as tearing from its hinges the gate of a fortress, and wielding the ponderous buckler in his left hand.* After the reduction of the castles, the town of Chaibar submitted to the yoke. The chief of the tribe was tortured, in the presence of Mahomet, to force a confession of his hidden treasure: the industry of the shepherds and husbandmen was rewarded with a precurious toleration: they were permitted, so long as it should please the conqueror, to improve their patrimony, in equal shares, for his emolument and their own. Under the reign of Omar, the Jews of Chaibar were transplanted to Syria: and the caliph alleged the injunction of his dying master, that one and the true religion should be professed in his native land of Arabia.†

Five times each day the eyes of Mahomet were turned towards Mecca,‡ and he was urged by

Sukcession
of Mecca.
A. D. 619.

* Abu Rabi, the servant of Mahomet, is said to affirm that he himself, and seven other men, afterwards tried, without success, to move the same gate from the ground. (Abulfeda, p. 80). Abu Rabi was an eye-witness, but who will be witness for Abu Rabi?

† The banishment of the Jews is attested by Eusebius (Hist. Sacra, p. 5) and the great Al Zahart, (Gagnier, tom. ii. p. 284). Yet Niebuhr (Description de l'Arabie, p. 278) believes that the Jewish religion, and Kaaba's sect, are still persecuted by the tribe of Chaibar; and that in the plauds of the emigrant, the disciples of Mohammed the confederates of those of Mahomet.

‡ The successive steps of the reduction of Mecca are related by Abulfeda (p. 84-87, 91-100, 101-113) and Gagnier, (tom. ii. p. 204-213, 209-212; tom. iii. p. 1-20). Eusebius, (Hist. Sacra, p. 5, 6, 7, 10). Abulpharagius, (Syriac, p. 103).

CHAP. I.
the most sacred and powerful motives to revisit, as a conqueror, the city and temple from whence he had been driven as an exile. The Cause was present to his waking and sleeping fancy: an idle dream was translated into vision and prophecy; he unfurled the holy banner; and a rich promise of success too hastily dropped from the lips of the apostle. His march from Medina to Mecca displayed the peaceful and solemn pomp of a pilgrimage: seventy camels chosen and bedecked for sacrifice, preceded the van; the sacred territory was respected, and the captives were dismissed without ransom to proclaim his clemency and devotion. But no sooner did Mahomet descend into the plain, within a day's journey of the city, than he exclaimed, "they have clothed themselves with the skins of tigers;" the numbers and resolution of the Koreish opposed his progress; and the roving Arabs of the desert might desert or betray a leader whom they had followed for the hopes of spoil. The intrepid fanatic sunk into a cool and cautious politician: he waived in the treaty his title of apostle of God, concluded with the Koreish and their allies a truce of ten years, engaged to restore the fugitives of Mecca who should embrace his religion, and stipulated only, for the ensuing year, the humble privilege of entering the city as a friend, and of remaining three days to accomplish the rites of the pilgrimage. A cloud of shame and sorrow hung on the retreat of the Mussulmans, and their disappointment might justly accuse the failure of a prophet who had

often appealed to the evidence of success. The faith and hope of the pilgrims were rekindled by the prospect of Mecca: their swords were sheathed; seven times in the footsteps of the apostle they encompassed the Caba: the Koreish had retired to the hills; and Mahomet, after the customary sacrifice, evacuated the city on the fourth day. The people was edified by his devotion; the hostile chiefs were awed, or divided, or seduced; and both Caled and Amrou, the future conquerors of Syria and Egypt, most seasonably deserted the sinking cause of idolatry. The power of Mahomet was increased by the submission of the Arabian tribes: ten thousand soldiers were assembled for the conquest of Mecca, and the idolaters, the weaker party, were easily convicted of violating the truce. Enthusiasm and discipline impelled the march, and perserved the secret, till the blaze of ten thousand fires proclaimed to the astonished Koreish, the design, the approach, and the irresistible force of the enemy. The haughty Alai Sophian presented the keys of the city, admired the variety of arms and ensigns that passed before him in review; observed that the son of Abdallah had acquired a mighty kingdom, and confessed, under the simitar of Omar, that he was the apostle of the true God. The return of Marius and Sylla was stained with the blood of the Romans: the revenge of Mahomet was stimulated by religious zeal, and his injured followers were eager to execute or to prevent the order of a massacre. In-

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L

stead of indulging their passions and his own,* the victorious exile forgave the guilt, and united the factions, of Mecca. His troops, in three divisions, marched into the city: eight and twenty of the inhabitants were slain by the sword of Caled: eleven men and six women were proscribed by the sentence of Mahomet; but he blamed the cruelty of his lieutenant; and several of the most obnoxious victims were indebted for their lives to his clemency or contempt. The chiefs of the Koreish were prostrate at his feet. "What mercy can you expect from the man whom you have wronged?" "We confide in the generosity of our kinsman." "And you shall not confide in vain; become! you are safe, you are free." The people of Mecca deserved their pardon by the profession of Islam; and after an exile of seven years, the fugitive missionary was enthroned as the prince and prophet of his native country.[†] But the three hundred and sixty idols of the Caaba were ignominiously broken: the house of God was purified and adorned; as an example to future times, the apostle again fulfilled the duties of a pilgrim: and a perpetual law was enacted that no

* After the conquest of Mecca, the Mahomet of Voltaire imagines and perpetuates the most horrid crimes. The poet confirms, that he is not supported by the truth of history, and can only allege, *que celui qui fait la guerre a sa patrie en nom de Dieu, est capable de tout*, (*Oeuvres de Voltaire*, tom. xv, p. 382). The maxim is neither charitable nor philosophical; and some vengeance is surely due to the fans of heresy and the religion of nations. I am informed that a Turkish ambassador at Paris was much scandalized at the representation of this tragedy.

† The Mahometan doctors still dispute, whether Mecca was invaded by force or consent, (*Abulfelsa*, p. 107, et *Gagnier ad locum*); and this verbal controversy is of as much moment, as our quarrel about William the Conqueror.

unbeliever should dare to set his foot on the territory of the holy city.*

CHAP.

L.

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Conquest
of Arabia,
A. D. 629.
832.

The conquest of Mecca determined the faith and obedience of the Arabian tribes;† who, according to the vicissitudes of fortune, had obeyed or disregarded the eloquence or the arms of the prophet. Indifference for rites and opinions still marks the character of the Bedowees; and they might accept, as loosely as they hold, the doctrine of the Koran. Yet an obstinate remnant still adhered to the religion and liberty of their ancestors, and the war of Honain derived a proper appellation from the *idols*, whom Mahomet had vowed to destroy, and whom the confederates of Tayef had sworn to defend.‡ Four thousand pagans advanced with secrecy and speed to surprise the conqueror; they pitied and despised the supine negligence of the Koreish, but they depended on the wishes, and perhaps the aid, of a people who had so lately renounced their gods, and bowed beneath the yoke of their enemy. The banners of Medina and Mecca were displayed by the pro-

* In excluding the Christians from the peninsula of Arabia, the province of Hajar, or the navigation of the Red Sea, Charidra (Voyages en Perse, tom. iv, p. 166) and Beland's Desert. Murell, tom. iii, p. 51) are more rigid than the Mussulmans themselves. The Christians are removed without scruple into the parts of Mecca, and even of Gedda; and it is only the city and precincts of Mecca that are inaccessible to the profane. (Niebuhr, Description de l'Arabie, p. 308, 309. Voyage en Arabie, tom. i, p. 203, 246, &c.)

† Abulfata, p. 113-114. Oughier, tom. iii, p. 67-68. D'Hartebat, Mém. pers.

‡ The siege of Tayef, division of the spoil, &c. are related by Abulfata (p. 117-127) and Gagnier, tom. iii, p. 68-111. It is Al-Jamali who mentions the engines and engines of the siege of Thow. The fertile spot of Tayef was supposed to be a piece of the land of Syria detached and dropped in the general deluge.

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phet: arrowd of Bedoween increased the strength or numbers of the army, and twelve thousand Musulmans entertained a rash and sinful presumption of their invincible strength. They descended without precaution into the valley of Honain; the heights had been occupied by the archers and slingers of the confederates; their numbers were oppressed, their discipline was confounded, their courage was appalled, and the Koreish smiled at their impending destruction. The prophet, on his white mule, was encompassed by the enemies: he attempted to rush against their spears in search of a glorious death: ten of his faithful companions interposed their weapons and their breasts; three of these fell dead at his feet. "O my brethren," he repeatedly cried with sorrow and indignation, "I am the son of Abdallah, I am the apostle of truth! O man stand fast in the faith! O God send down thy succour!" His uncle Abbas, who, like the heroes of Homer, excelled in the loudness of his voice, made the valley resound with the recital of the gifts and promises of God: the flying Modems returned from all sides to the holy standard; and Mahomet observed with pleasure, that the firmness was again rekindled; his conduct and example restored the battle; and he animated his victorious troops to inflict a merciless revenge on the authors of their shame.* From the field of Honain, he marched without delay to the siege of Tayef, sixty miles to the south-east of Mecca, a fortress of strength, whose fertile lands produce the fruits of Syria in the midst of the Arabian desert. A friendly

tribe, instructed (I know not how) in the art of sieges, supplied him with a train of battering rams and military engines, with a body of five hundred artificers. But it was in vain that he offered freedom to the slaves of Tayef; that he violated his own laws by the extirpation of the fruit-trees; that the ground was opened by the miners; that the breach was assaulted by the troops. After a siege of twenty days, the prophet sounded a retreat; but he retreated with a song of devout triumph, and affected to pray for the repentance and safety of the unbelieving city. The spoil of this fortunate expedition amounted to six thousand captives, twenty-four thousand camels, forty thousand sheep, and four thousand ounces of silver: a tribe who had fought at Honain, redeemed their prisoners by the sacrifice of their idols; but Mahomet compensated the loss, by resigning to the soldiers his fifth of the plunder, and wished for their sake, that he possessed as many head of cattle as there were trees in the province of Tehama. Instead of chastising the disaffection of the Koreish, he endeavoured to cut out their tongues, (his own expression), and to secure their attachment by a superior measure of liberality: Abu Sophian alone was presented with three hundred camels and twenty ounces of silver; and Mecca was sincerely converted to the profitable religion of the Koran.

The fugitives and auxiliaries complained, that they who had borne the burden, were neglected in the season of victory. "Alas," replied their artful leader, "suffer me to conciliate these re-

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L.
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"cent enemies, these doubtful proselytes, by the
"gift of some perishable goods. To your guard
"I intrust my life and fortunes. You are the
"companions of my exile, of my kingdom, of my
"paradise." He was followed by the deputies of
Tayef, who dreaded the repetition of a siege.
"Grant us, O apostle of God! a truce of three
"years, with the toleration of our ancient wor-
"ship." "Not a month, not an hour." "Ex-
"cuse us at least from the obligation of prayer."
"Without prayer religion is of no avail." They
submitted in silence; their temples were demo-
lished, and the same sentence of destruction was
executed on all the idols of Arabia. His lieuten-
ants, on the shores of the Red Sea, the ocean,
and the gulf of Persia, were saluted by the ac-
clamations of a faithful people: and the ambassa-
dors who knelt before the throne of Medina, were
as numerous (says the Arabian proverb) as the
dates that fall from the maturity of a palm-tree.
The nation submitted to the God and the sceptre
of Mahomet: the opprobrious name of tribute
was abolished; the spontaneous or reluctant ob-
lations of alms and tithes were applied to the serv-
ice of religion: and one hundred and fourteen
thousand Moslems accompanied the last pilgrim-
age of the apostle.^f

First war
of the Mo-
hometans
against the
Roman
empire.

When Heraclius returned in triumph from the
Persian war, he entertained, at Emesa, one of the
ambassadors of Mahomet, who invited the princes

^f The last conquest and pilgrimage of Mahomet are contained in Abulfeda, (p. 121-123); Gagnier, (tom. iii, p. 116-219); Elmacin, (p. 16, 31); Abulpharagius, (p. 103). The 11th of the Hegira was styled the Year of Embassies, (Gagnier, Not. ad Abulfed, p. 121).

and nations of the earth to the profession of Islam. On this foundation the zeal of the Arabians has supposed the secret conversion of the Christian emperor: the vanity of the Greeks has feigned a personal visit to the prince of Medina, who accepted from the royal bounty a rich domain, and a secure retreat in the province of Syria.* But the friendship of Heraclius and Mahomet was of short continuance: the new religion had inflamed rather than assuaged the rapacious spirit of the Saracens; and the murder of an envoy afforded a decent pretence for invading, with three thousand soldiers, the territory of Palestine, that extends to the eastward of the Jordan. The holy banner was intrusted to Zeid; and such was the discipline or enthusiasm of the rising sect, that the noblest chiefs served without reluctance under the slave of the prophet. On the event of his decease, Jaafar and Abdallah were successively substituted to the command; and if the three should perish in the war, the troops were authorized to elect their general. The three leaders were slain in the battle of Muta,^b the first military action which tried the valour of the Moslems against a foreign enemy. Zeid fell, like a soldier, in the foremost ranks; the death of Jaafar was heroic and memorable; he lost his right-hand; he shifted the standard to his left; the left was severed from his body; he em-

* Compare the bigoted *Al Jannali* (quod *Capuler*, tom. II. p. 212-255) with the no less bigoted *Gerula*, *Theophrastus*, pp. 276-279, *Zenar*, tom. II. l. xix. p. 86, and *Callistus*, p. 813.

^b For the battle of Muta, and its consequences, see *Abulfeda* p. 100-108 and *Capuler*, tom. II. p. 327-343. *Katib* says *Theophrastus* is a very accurate writer.

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braced the standard with his bleeding stump, till he was transfixed to the ground with fifty honourable wounds. "Advance," cried Abdallah, who stepped into the vacant place, "advance with confidence: either victory or paradise is our own." The lance of a Roman decided the alternative; but the falling standard was rescued by Caled, the proselyte of Merea; nine swords were broken in his hand: and his valour withstood and repulsed the superior numbers of the Christians. In the nocturnal council of the camp he was chosen to command: his skillful evolutions of the ensuing day secured either the victory or the retreat of the Saracens; and Caled is renowned among his brethren and his enemies by the glorious appellation of the *Sword of God*. In the pulpit, Mahomet described, with prophetic rapture, the crowns of the blessed martyrs; but in private he betrayed the feelings of human nature: he was surprised as he wept over the daughter of Zeid. "What do I see?" said the astonished votary. "You see," replied the apostle, "a friend who is deploring the loss of his most faithful friend." After the conquest of Mecca the sovereign of Arabia affected to prevent the hostile preparations of Heraclius; and solemnly proclaimed war against the Romans, without attempting to disguise the hardships and dangers of the enterprise.¹ The Moabens were discou-

¹ The expedition of Talas is recorded by our ordinary historians, Abulfeda (Vol. Moham. p. 123-127) and Gagnier, (*Vie de Mahomet*, tom. iii, p. 142-163); but we have the advantage of appealing to the original evidence of the Koran, (c. 9, p. 128, 133, with Sale's accurate and rational notes.

raged; they alleged the want of money, or horses, or provisions; the season of harvest, and the intolerable heat of the summer: "Hell is much better," said the indignant prophet. He disdained to compel their service; but on his return he admonished the most guilty, by an excommunication of fifty days. Their desertion enhanced the merit of Abubeker, Othman, and the faithful companions who devoted their lives and fortunes; and Mahomet displayed his banner at the head of ten thousand horse and twenty thousand foot. Painful indeed was the distress of the march: lassitude and thirst were aggravated by the scorching and pestilential winds of the desert: ten men rode by turns on the same camel; and they were reduced to the shameful necessity of drinking the water from the belly of that useful animal. In the midway, ten days journey from Medina and Damascus, they reposed near the grove and fountain of Tabuc. Beyond that place, Mahomet declined the prosecution of the war; he declared himself satisfied with the peaceful intentions, he was more probably daunted by the martial array, of the emperor of the East. But the active and intrepid Calid spread around the terror of his name; and the prophet received the submission of the tribes and cities, from the Euphrates to Ailah, at the head of the Red Sea. To his Christian subjects, Mahomet readily granted the security of their persons, the freedom of their trade, the property of their goods, and the toleration of their worship.* The

* The *Diploma sacrorum Alimulhas*, is quoted by Ahmed Ben Joseph, and the author *Libel Dependence*, (Gagnat) Not. 22. *Shallidane*.

CHAP.

I.

Death of
Mahomet,
A. D. 632,
June 7.

weakness of their Arabian brethren had restrained them from opposing his affliction: the disciples of Jesus were endeared to the enemy of the Jews; and it was the interest of a conqueror to propose a fair capitulation to the most powerful religion of the earth.

Till the age of sixty-three years, the strength of Mahomet was equal to the temporal and spiritual fatigues of his mission. His epileptic fits, an absurd calumny of the Greeks, would be an object of pity rather than abhorrence;¹ but he seriously believed that he was poisoned at Chaibar by the revenge of a Jewish female.² During four years,

idem, p. 125); but Abulfeda himself, as well as Elmario, (*Hist. Sacra*, p. 11), though he owns Mahomet's regard for the Christians, (p. 13), only mentions peace and tribute. In the year 1630, Mevius published at Paris the text and version of Mahomet's patent in favour of the Christians: which was admitted and republished by the opposite side of Salomon and Groen, (*Bayle, Mazarin, Bern. &c.*) Hottinger doubts of its authenticity, (*Hist. Orient.* p. 237); Remusat urges the consent of the Mahometans, (*Hist. Patriarch. Alex.* p. 169); but Moissinet (*Hist. Ecclési.* p. 244) shows the fallacy of their opinion, and inclines to believe it spurious. Val Abulpharagius quotes the emperor's treaty with the Nestorian patriarch, (*Asserian. Biblioth. Orient.* tom. II, p. 418); but Abulpharagius was intimate of the Jacobites.

¹ The epilepsy, or falling sickness of Mahomet, is asserted by Theophanes, Zonaras, and the rest of the Greeks; and is greatly evidenced by the gross history of Hottinger, (*Hist. Orient.* p. 10, 11), Prichard, (*Life of Mahomet*, p. 12), and Maracci, (*tom. II, Alcoran*, p. 782, 783). The *style vide wrapped up*, the *covered* of two chapters of the Koran (72, 73) can hardly be strained to such an interpretation; the *silence*, the *ignorance* of the Mahometan commentators, is more conclusive than the most perspicuous denial; and the charitable side is exposed by Ouley, (*Hist. of the Saracens*, tom. I, p. 201); Gagnier, (*de Abulfeda*, p. 9); *Vie de Mahomet*, tom. I, p. 118), and Sale, (*Koran*, p. 466-474).

² This poison (some government there is was offered as a test of his prophetic knowledge) is frankly confessed by his Arabian enemies, Abulfeda (p. 82) and Al Jamali, (*apud Gagnier*, tom. II, p. 294-295).

the health of the prophet declined; his infirmities increased; but his mortal disease was a fever of fourteen days, which deprived him by intervals of the use of reason. As soon as he was conscious of his danger, he edified his brethren by the humility of his virtue or penitence. "If there be any man," said the apostle from the pulpit, "whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of a Mussulman? let him proclaim my faults in the face of the congregation. Has any one been despoiled of his goods? the little that I possess shall compensate the principal and the interest of the debt." "Yes," replied a voice from the crowd, "I am entitled to three drams of silver." Mahomet heard the complaint, satisfied the demand, and thanked his creditor for accusing him in this world rather than at the day of judgment. He beheld with temperate firmness the approach of death; enfranchised his slaves, (seventeen men, as they are named, and eleven women); minutely directed the order of his funeral, and moderated the lamentations of his weeping friends, on whom he bestowed the benediction of peace. Till the third day before his death, he regularly performed the function of public prayer; the choice of Abubeker to supply his place, appeared to mark that ancient and faithful friend as his successor in the sacerdotal and regal office; but he prudently declined the risk and envy of a more explicit nomination. At a moment when his faculties were visibly impaired,

CHAP. he called for pen and ink to write, or more properly to dictate, a divine book, the sum and accomplishment of all his revelations; a dispute arose in the chamber, whether he should be allowed to supersede the authority of the Koran; and the prophet was forced to reprove the indecent vehemence of his disciples. If the slightest credit may be afforded to the traditions of his wives and companions, he maintained in the bosom of his family, and to the last moments of his life, the dignity of an apostle and the faith of an enthusiast; described the visits of Gabriel, who bade an everlasting farewell to the earth, and expressed his lively confidence, not only of the mercy but of the favour of the Supreme Being. In a familiar discourse he had mentioned his special prerogative, that the angel of death was not allowed to take his soul till he had respectfully asked the permission of the prophet. The request was granted: and Mahomet immediately fell into the agony of his dissolution: his head was reclined on the lap of Ayesha, the best beloved of all his wives: he fainted with the violence of pain; recovering his spirits, he raised his eyes towards the roof of the house, and with a steady look, though a faltering voice, uttered the last broken, though articulate, words "O God! pardon my sins Yes, I come, among my fellow-citizens on high;" and thus peacefully expired on a carpet spread upon the floor. An expedition for the conquest of Syria was stopped by

this mournful event; the army halted at the gates of Medina; the chiefs were assembled round their dying master. The city, more especially the house, of the prophet was a scene of clamorous sorrow or silent despair; fanaticism alone could suggest a ray of hope and consolation. "How can he be dead, our witness, our intercessor, our mediator with God? By God he is not dead; like Moses and Jesus he is wrapt in a holy trance, and speedily will he return to his faithful people." The evidence of sense was disregarded; and Omar, unsheathing his simitar, threatened to strike off the heads of the infidels, who should dare to affirm that the prophet was no more. The tumult was appeased by the weight and moderation of Abubeker. "Is it Mahomet," said he to Omar and the multitude, "or the God of Mahomet, whom you worship? The God of Mahomet liveth for ever, but the apostle was a mortal like ourselves, and according to his own predication, he has experienced the common fate of mortality." He was piously interred by the hands of his nearest kinsman, on the same spot on which he expired;* Medina has been sanctified by the death and burial of Mahomet.

* The Greeks and Latins have invented and propagated the vulgar and ridiculous story that Mahomet's tomb is suspended in the air at Mecca, *scilicet perpendens*; *Lectures Chémardesques de Robert Turpin*, t. III, p. 66, by the union of equal and potent medicines, (*Dictionnaire de Bayle*, *Meures*, Rem. EE. FF). Without any philosophical inquiries, it may suffice, that, 1. The prophet was not buried at Mecca; and, 2. That his tomb at Medina, which has been visited by millions, is placed on the ground, (*Revue de Bayle*, *Mahomet*, t. II, p. 208, 211); *Gugler*, (*Vie de Mahomet*, tom. II, p. 218, 219).

CHAP.

I.

His character.

met; and the innumerable pilgrims of Mecca often turn aside from the way, to bow in voluntary devotion,* before the simple tomb of the prophet.[†]

At the conclusion of the life of Mahomet, it may perhaps be expected, that I should balance his faults and virtues, that I should decide whether the title of enthusiast or impostor more properly belongs to that extraordinary man. Had I been intimately conversant with the son of Abdallah, the task would still be difficult, and the success uncertain: at the distance of twelve centuries, I darkly contemplate his shade through a cloud of religious incense; and could I truly delineate the portrait of an hour, the fleeting resemblance would not equally apply to the solitary of mount Hera, to the preacher of Mecca, and to the conqueror of Arabia. The author of a mighty revolution appears to have been endowed with a pious and contemplative disposition; so soon as marriage had raised him above the pressure of want, he avoided the paths of ambition and avarice; and till the age of forty, he lived with innocence, and would have

* *Al Jannah es-sunnayah* (Via de Mahomet, tom. ii, p. 373-391) the traditional duties of a pilgrim who visits the tomb of the prophet and his companions, and the learned exegete decides, that this act of devotion is nearest in obligation and merit to a divine precept. The doctors are divided which, of Mecca and Medina, be the most excellent, (p. 391-394).

† The last sickness, death, and burial of Mahomet, are described by Abulphida and Gagnier, (Vi. Moham. p. 133-147; *Vie de Mahomet*, tom. ii, p. 126-171). The most private and interesting circumstances were originally received from Ayesha, Ali, the son of Abbas, &c.; and as they dwell at Medina, and survived the prophet many years, they might repeat the pious tale to a second or third generation of pilgrims.

died without a name. The unity of God is an idea most congenial to nature and reason; and a slight conversation with the Jews and Christians would teach him to despise and detest the idolatry of Mecca. It was the duty of a man and a citizen to impart the doctrine of salvation, to rescue his country from the dominion of sin and error. The energy of a mind incessantly bent on the same object, would convert a general obligation into a particular call; the warm suggestions of the understanding or the fancy, would be felt as the inspirations of heaven; the labour of thought would expire in rapture and vision; and the inward sensation, the inviolable monitor, would be described with the form and attributes of an angel of God.* From enthusiasm to imposture, the step is perilous and slippery; the demon of Socrates† affords a memorable in-

A The Christians, rarely enough, have assigned to Mahomet a name proper, that seemed to descend from heaven and whisper in his ear. As this pretended miracle is urged by Grotius, *de Veritate Religionis Christiane*, Mr. Ashted, translator, the learned Pocock, inquired of him the names of his authors; and Grotius confessed, that it being known to the Mahometans themselves, that it should provoke their indignation and laughter, the name he is supposed to be the Arabian version; but it has maintained an edifying place in the numerous editions of the Latin text, (Pocock, *Spectrum Hist. Arabum*, p. 156, 157; Richard, *de Religion. Mahum.* l. ii, c. 29, p. 229-237).

* *Non in veritate est talis affatus, sed in personis et ore quodam acceptione ac veritate ac pulchre spiritus, spiritus in veritate, Grotius, in Apolog. Socrat.* c. 19, p. 171, 172, edit. Fischer. The familiar examples, which Socrates urges in his *Dialogues with Theages* (Platon. Opera, tom. i, p. 126, 127, edit. Hen. Stephan.), are beyond the reach of human strength; and the divine inspiration (the *daemon* of the philosopher), is clearly taught in the *Mahomedite* of Karaman. The ideas of the most liberal Platonists are expressed by *Corvus* (the Diviner, l. 34) and in the sixth and eighth Dissertations of *Maximus of Tyre*, pp. 132-172, edit. Thiers.

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L

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stance, how a wise man may deceive himself, how a good man may deceive others, how the conscience may slumber in a mixed and middle state between self-illusion and voluntary fraud. Charity may believe that the original motives of Mahomet were those of pure and genuine benevolence; but a human missionary is incapable of cherishing the obstinate unbelievers who reject his claims, despise his arguments, and persecute his life; he might forgive his personal adversaries, he may lawfully hate the enemies of God; the stern passions of pride and revenge were kindled in the bosom of Mahomet, and he sighed like the prophet of Nineveh, for the destruction of the rebels whom he had condemned. The injustice of Mecca, and the choice of Medina, transformed the citizen into a prince, the humble preacher into the leader of armies; but his sword was consecrated by the example of the saints; and the same God who afflicts a sinful world with pestilence and earthquakes, might inspire for their conversion or chastisement the valour of his servants. In the exercise of political government, he was compelled to abate of the stern rigour of fanaticism, to comply, in some measure, with the prejudices and passions of his followers, and to employ even the vices of mankind as the instruments of their salvation. The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith; and Mahomet commanded or approved the assassination of the Jews and idolaters who had escaped from the field of battle. By

the repetition of such acts, the character of Mahomet must have been gradually stained; and the influence of such pernicious habits would be poorly compensated by the practice of the personal and social virtues which are necessary to maintain the reputation of a prophet among his sectaries and friends. Of his last years, ambition was the ruling passion; and a politician will suspect, that he secretly smiled (the victorious impostor!) at the enthusiasm of his youth, and the credulity of his proselytes.* A philosopher would observe that *their* cruelty and *his* success would tend more strongly to fortify the assurance of his divine mission, that his interest and religion were inseparably connected, and that his conscience would be soothed by the persuasion, that he alone was absolved by the Deity from the obligation of positive and moral laws. If he retained any vestige of his native innocence, the sins of Mahomet may be allowed as an evidence of his sincerity. In the support of truth, the arts of fraud and fiction may be deemed less criminal; and he would have started at the foulness of the means, had he not been satisfied of the importance and justice of the end. Even in a conqueror or a priest, I can surprise a word or action of unaffected humanity; and the decree of Mahomet, that, in the sale of captives, the mothers should never be separated from their

* In some passages of his voluminous writings, Voltaire compares the prophet, in his old age, to a fakir.—“*quel dévot le vieillard de Mahomet, son dîner et ses orailles à ses confesseurs.*”

CHAP. children, may suspend or moderate the exposure
 L of the historian.*

Private life
 of Mahomet
 continued.

The good sense of Mahomet[†] despised the pomp of royalty: the apostle of God submitted to the menial offices of the family: he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woollen garment. Disdaining the penance and merit of an hermit, he observed without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but in his domestic life, many weeks would elapse without a fire being kindled on the hearth of the prophet. The interdiction of wine was confirmed by his example: his hunger was appeased with a sparing allowance of barley-bread; he delighted in the taste of milk and honey: but his ordinary food consisted of dates and water. Perfumes and women were the two sensual enjoyments which his nature required and his religion did not forbid: and Mahomet affirmed, that

* Gagnier relates, with the same impartial pen, the humane law of the prophet, and the murders of Caah and Sophar, which he promulgated and approved. (*Vie de Mahomet*, tome ii. p. 69. 72. 2005.)

† For the domestic life of Mahomet, consult Gagnier, and the corresponding chapters of *Statists*: for his diet, *ibid.* iii. p. 285. 288; his children, *ibid.* 285. 289; his wives, *ibid.* 296. 303; his intercourse with Zeinab, *ibid.* iii. p. 122. 160; his union with Mary, *ibid.* 303. 309; the fatal accusation of Ayscha, *ibid.* 166. 180. The most original evidence of the three last transactions, is contained in the *xxviii. xxxiii.* and *xxviii.* chapters of the *Kaaso*, with Sale's Commentary-*Præfatus* (*Life of Mahomet*, p. 80. 80) and *Masoudi* (*Præfatus* *Alcoran*, part iv. p. 45. 46) have maliciously exaggerated the crimes of Mahomet.

the fervour of his devotion was increased by these innocent pleasures. The heat of the climate inflames the blood of the Arabs; and their libidinous complexion has been noticed by the writers of antiquity.* Their incontinence was regulated by the civil and religious laws of the Koran: their incestuous alliances were blamed; the boundless license of polygamy was reduced to four legitimate wives or concubines; their rights both of bed and of dowry were equitably determined; the freedom of divorce was discouraged, adultery was condemned as a capital offence, and fornication, in either sex, was punished with an hundred stripes.† Such were the calm and rational precepts of the legislator: but in his private conduct, Mahomet indulged the appetites of a man, and abused the claims of a prophet. A special revelation dispensed him from the laws which he had imposed on his nation; the female sex, without reserve, was abandoned to his desires; and this singular prerogative excited the envy, rather than the scandal, the veneration, rather than the envy, of the devout Mussulmans. If ^{the wives,} we remember the seven hundred wives and three hundred concubines of the wise Solomon, we shall applaud the modesty of the Arabian, who espoused no more than seventeen or fifteen wives; eleven are enumerated, who occupied at Medina their separate apartments round the

* Lucianus et alii auctores apud nos in Verborum interpretum collectionibus (Animus, Macrobius, l. vii, c. 9).

† Saad (Personary Dissertations, p. 435-436) has recapitulated the laws of marriage, divorce, &c. and the criminal codes of Mahomet's Umayyad, Abbasid, and Fatimid many Jewish ordinances.

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L

house of the apostle, and enjoyed in their turns the favour of his conjugal society. What is singular enough, they were all widows, excepting only Ayesha, the daughter of Abubeker. *She* was doubtless a virgin, since Mahomet consummated his nuptials (such is the premature ripeness of the climate) when she was only nine years of age. The youth, the beauty, the spirit of Ayesha, gave her a superior ascendant: she was beloved and trusted by the prophet; and, after his death, the daughter of Abubeker was long revered as the mother of the faithful. Her behaviour had been ambiguous and indiscreet; in a nocturnal march, she was accidentally left behind; and in the morning Ayesha returned to the camp with a man. The temper of Mahomet was inclined to jealousy; but a divine revelation assured him of her innocence: he chastised her accusers, and published a law of domestic peace, that no woman should be condemned unless four male witnesses had seen her in the act of adultery.* In his adventures with Zeineb, the wife of Zeid, and with Mary, an Egyptian captive, the amorous prophet forgot the interest of his reputation. At the house of Zeid, his freedman and adopted son, he beheld, in a loose undress, the beauty of Zeineb, and burst forth into an ejaculation of devotion and desire. The servile, or grateful, freedman understood the hint, and yielded without hesitation to the love of his benefactor.

* In a memorable case, the caliph Omar decided that all presumptive evidence was of no weight; and that all the four witnesses must have actually seen a woman in *gyrd*, (Abulfedau, *Annales Moslemiques*, p. 11, vers. Reiske).

But as the filial relation had excited some doubt and scandal, the angel Gabriel descended from heaven to ratify the deed, to annul the adoption, and gently to reprove the apostle for distrusting the indulgence of his God. One of his wives, Hafsa, the daughter of Omar, surprised him on her own bed, in the embraces of his Egyptian captive: she promised secrecy and forgiveness: he swore that he would renounce the possession of Mary. Both parties forgot their engagements, and Gabriel again descended with a chapter of the Koran, to absolve him from his oath, and to exhort him freely to enjoy his captives and concubines, without listening to the clamours of his wives. In a solitary retreat of thirty days, he laboured, alone with Mary, to fulfil the commands of the angel. When his love and revenge were satiated, he summoned to his presence his eleven wives, reproached their disobedience and indiscretion, and threatened them with a sentence of divorce, both in this world and the next: a dreadful sentence, since those who had ascended the bed of the prophet were for ever excluded from the hope of a second marriage. Perhaps the incontinence of Mahomet may be palliated by the tradition of his natural or preternatural gift;* he

* *Sed subit ad generationem, quantum virginis viri habeat, limes patitur: ita ut viri leri possent continere femine indulgentiam, ut ex Augustino illis scribit Sancti Patris Paulus, ii. 2, (Mansi, Prolegomena Africani, p. 65, p. 55. See likewise Observations de Babin, l. iii. c. 10, fol. 119, recto). Al Jannabi (Gagnon, loc. cit. p. 457) records his own testimony, that he surpassed all men in conjugal vigour; and Abulfeda mentions the continuation of Ali, who washed his body after his death. "O propheta! ecce possis videri cum tibi visus eris ut," (in Vita Mahometi, p. 440).*

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L

united the manly virtue of thirty of the children of Adam; and the apostle might rival the thirteenth labour^b of the Grecian Hercules.* A more serious and decent excuse may be drawn from his fidelity to Cadijah. During the twenty-four years of their marriage, her youthful husband abstained from the right of polygamy, and the pride or tenderness of the venerable matron was never insulted by the society of a rival. After her death, he placed her in the rank of the four perfect women, with the sister of Moses, the mother of Jesus, and Fatima, the best beloved of his daughters. "Was she not old?" said Ayesha, with the insolence of a blooming beauty: "has not God given you a better in her place?" "No, by God," said Mahomet, with an effusion of honest gratitude, "there never can be a better! she lived in me, when men despised me: she relieved my wants, when I was poor and persecuted by the world."^c

and child.
[etc.]

In the largest indulgence of polygamy, the founder of a religion and empire might aspire to multiply the chances of a numerous posterity and a lineal succession. The hopes of Mahomet were fatally disappointed. The virgin Ayesha, and his ten

* I borrow the style of a father of the church, walking 'Hæmæi' *speciosissimum ædifici*, (Simp. Maximian, Orat. in p. 108).

^b The common and most glorious legend includes, in a single night, the fifty victories of Hercules over the eight daughters of Thestius, (Hidiot. Sicul. tom. i. l. iv. p. 274. Pausanias, l. ix. p. 763. Strabo Syl. l. i. eleg. iii. v. 42). But Athenæus allows seven nights, (Deipnosophist. l. xiii. p. 556), and Apollodorus fifty, for this arduous achievement of Hercules, who was then no more than eighteen years of age, (Biblot. l. ii. c. 4. p. 111; cum notis Heyn. part. i. p. 337).

^c Abulpheda in Vit. Mahom. p. 12, 13, 16, 17, cum notis Daguer-

widows of mature age and approved fertility, were barren in his potent embraces. The four sons of Cadijah died in their infancy. Mary, his Egyptian concubine, was endeared to him by the birth of Ibrahim. At the end of fifteen months the prophet wept over his grave; but he sustained with firmness the raillery of his enemies, and checked the adulation or credulity of the Moslems, by the assurance that an eclipse of the sun was *not* occasioned by the death of the infant. Cadijah had likewise given him four daughters, who were married to the most faithful of his disciples: the three eldest died before their father; but Fatima, who possessed his confidence and love, became the wife of her cousin Ali, and the mother of an illustrious progeny. The merit and misfortunes of Ali and his descendants will lead me to anticipate, in this place, the series of the Saracen caliphs, a title which describes the commanders of the faithful as the vicars and successors of the apostle of God.

The birth, the alliance, the character of Ali, which exalted him above the rest of his countrymen, might justify his claim to the vacant throne of Arabia. The son of Abu Taleb was, in his own right, the chief of the family of Hashem, and the

Character
of Ali.

* This outline of the Arabian history is drawn from the *Bibliothèque Orientale* of C.H. Sebel, under the names of *Abulhasan, Ouse, Ouseman, Ali, &c.*; from the *Annals* of Abulfeida, Abulpharagius, and Eusebius, (under the proper years of the *Hegira*), and especially from Ouseley's *History of the Saracens*, (vol. i, p. 1-10, 113-112, 229, 243, 321-372, 378-381, and almost the whole of the second volume). Yet we should struggle with caution the traditions of the hostile sects; a stream which becomes still more muddy as it flows farther from the source. Sir John Chardin has too faithfully copied the fables and errors of the modern Persians, (*Voyages*, tom. ii, p. 235-236, &c.).

CHAP.

L.

CHAPTER XXXV.

hereditary prince or guardian of the city and temple of Mecca. The light of prophecy was extinct; but the husband of Fatima might expect the inheritance and blessing of her father: the Arabs had sometimes been patient of a female reign; and the two grandsons of the prophet had often been fondled in his lap, and shewn in his pulpit, as the hope of his age, and the chief of the youth of paradise. The first of the true believers might aspire to march before them in this world and in the next; and if some were of a graver and more rigid cast, the zeal and virtue of Ali were never outstripped by any recent proselyte. He united the qualifications of a poet, a soldier, and a saint: his wisdom still breathes in a collection of moral and religious sayings;^c and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour. From the first hour of his mission to the last rites of his funeral, the apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vicegerent, and the faithful Aaron of a second Moses. The son of Abu Taleb was afterwards reproached for neglecting to secure his interest by a solemn declaration of his right, which would have silenced all competition, and sealed his succession by the decrees of heaven. But the unsuspecting hero confided in himself; the jealousy of empire, and perhaps the fear of opposition, might suspend

^c Ockley (at the end of his second volume) has given an English version of 169 sentences, which he ascribes, with some hesitation, to Ali, the son of Abu Taleb. His preface is coloured by the enthusiasm of a translator; yet these sentences contain a characteristical, though dark, picture of human life.

the resolutions of Mahomet; and the bed of sickness was besieged by the artful Ayesha, the daughter of Abubeker, and the enemy of Ali.

The silence and death of the prophet restored the liberty of the people; and his companions convened an assembly to deliberate on the choice of his successor. The hereditary claim and lofty spirit of Ali, were offensive to an aristocracy of elders, desirous of bestowing and resuming the sceptre by a free and frequent election: the Koreish could never be reconciled to the proud pre-eminence of the line of Hashem; the ancient discord of the tribes was rekindled: the fugitives of Mecca and the auxiliaries of Medina asserted their respective merits, and the rash proposal of choosing two independent caliphs would have crushed in their infancy the religion and empire of the Saracens. The tumult was appeased by the disinterested resolution of Omar, who, suddenly renouncing his own pretensions, stretched forth his hand, and declared himself the first subject of the mild and venerable Abubeker. The urgency of the moment, and the acquiescence of the people, might excuse this illegal and precipitate measure: but Omar himself confessed from the pulpit, that if any Mussulman should hereafter presume to anticipate the suffrage of his brethren, both the elector and the elected would be worthy of death.* After the simple inauguration of Abubeker, he

CHAP.
I.
Reign of
Abubeker.
A. D. 632,
June 71

* Oakey, (Hist. of the Saracens, vol. I, p. 516), from an Arabian MS. represents Ayesha as desirous of the substitution of her father in the place of the apostle. This fact, so improbable in itself, is unnoticed by Abulpheda, Al Jauhar, and Al Beyhaki, the last of whom quotes the tradition of Ayesha herself, (Vit. Mohammed, p. 136; Vie de Mahomet, tom. III, p. 236).

CHAP. ⁴
 WAS obeyed in Medina, Mecca, and the provinces of Arabia; the Hashemites alone declined the oath of fidelity; and their chief, in his own house, maintained, above six months, a sullen and independent reserve; without listening to the threats of Omar, who attempted to consume with fire the habitation of the daughter of the apostle. The death of Fatima, and the decline of his party, subdued the indignant spirit of Ali: he condescended to salute the commander of the faithful, accepted his excuse of the necessity of preventing their common enemies, and wisely rejected his courteous offer of abdicating the government of the Arabians. After a reign of two years, the aged caliph was summoned by the angel of death. In his testament, with the tacit approbation of the companions, he bequeathed the sceptre to the firm and intrepid virtue of Omar. "I have no occasion," said the modest candidate, "for the place." "But the place has occasion for you," replied Abubeker; who expired with a fervent prayer that the God of Mahomet would ratify his choice, and direct the Mussulmans in the way of concord and obedience. The prayer was not ineffectual, since Ali himself, in a life of privacy and prayer, professed to revere the superior worth and dignity of his rival; who comforted him for the loss of empire, by the most flattering marks of confidence and esteem. In the twelfth year of his reign, Omar received a mortal wound from the hand of an assassin; he rejected with equal impartiality the names of his son and of Ali, refused to

of Omar,
 A. D. 634,
 July 24;

load his conscience with the sins of his successor, and devolved on *ix* of the most respectable companions, the arduous task of electing a commander of the faithful. On this occasion, Ali was again blamed by his friends¹ for submitting his right to the judgment of men, for recognising their jurisdiction by accepting a place among the six electors. He might have obtained their suffrage, had he deigned to promise a strict and servile conformity, not only to the Koran and tradition, but likewise to the determinations of two seniors.² With these limitations, Othman, the secretary of Mahomet, accepted the govern-

of Oth-
man.
A. D. 644.
Nov. 6.

¹ Particularly by his friend and cousin Khalid, the son of a slave, who died A. D. 661, with the title of grand duke of the Muslims. In Khalid's he recapitulated the important omissions in which Ali had neglected his advisory advice, (p. 76, vers. Beak.) and concludes, (p. 85) *O princeps libellum, alioquin committis in quantum vultis* *Ecce* *ex, et inque huiusmodi, et verum gendacum perum collis.*

² I suspect that the two seniors (Abulpharagius, p. 115; Orelley, tom. i. p. 371) may signify not two actual counsellors, but his co-professors, Khalid and them.

CHAP.

I.

Division of
the Turks
and Per-
sians.

saluted their new sovereign, and gave him their right hands as a sign of fealty and allegiance.

The mischiefs that flow from the contests of ambition are usually confined to the times and countries in which they have been agitated. But the religious discord of the friends and enemies of Ali has been renewed in every age of the Hegira, and is still maintained in the immortal hatred of the Persians and Turks.* The former, who are branded with the appellation of *Shiites* or sectaries, have enriched the Mahometan creed with a new article of faith; and if Mahomet be the apostle, his companion Ali is the vicar, of God. In their private converse, in their public worship, they bitterly execrate the three usurpers who intercepted his indefeasible right to the dignity of imam and caliph; and the name of Omar expresses in their tongue the perfect accomplishment of wickedness and impiety.† The *Sunnites*, who are supported by the general consent and orthodox tradition of the Musulmans, entertain a more impartial, or at least a more decent, opinion. They respect the memory of Abuheker, Omar, Othman, and Ali.

* The reform of the Persians is explained by all our travellers of the last century, especially in the 1st and 10th volumes of their master, Chardin. Niebuhr, though of inferior merit, has the advantage of writing so late as the year 1764, (*Voyages en Asie*, &c. tom. II, p. 208-233), since the influential attempt of Nadir Shah to change the religion of the nation, (see his Persian History translated into French by Sir William Jones, tom. II, p. A. 6, 47, 49, 144-155).

† *Omm* is the name of the devil; his murderer is a saint. When the Persians shoot with the bow, they frequently cry,—“May this arrow go to the heart of Omar!” (*Voyages de Chardin*, tom. II, p. 228, 240, 250, &c.)

the holy and legitimate successors of the prophet. But they assign the last and most humble place to the husband of Fatima, in the persuasion that the order of succession was determined by the degrees of sanctity.^a An historian who balances the four caliphs with a hand unshaken by superstition, will calmly pronounce, that their manners were alike pure and exemplary; that their zeal was fervent, and probably sincere; and that, in the midst of riches and power, their lives were devoted to the practice of moral and religious duties. But the public virtues of Almhaker and Omar, the prudence of the first, the severity of the second, maintained the peace and prosperity of their reigns. The feeble temper and declining age of Othman were incapable of sustaining the weight of conquest and empire. He chose, and he was deceived; he trusted, and he was betrayed; the most deserving of the faithful became useless or hostile to his government, and his lavish bounty was productive only of ingratitude and discontent. The spirit of discord went forth in the provinces, their deputies assembled at Medina; and the Charegites, the desperate fanatics who disclaimed the yoke of subordination and reason, were confounded among the free-born Arabs, who demanded the redress of their wrongs and the punishment of their oppress-

^a This gradation of merit is distinctly marked in a record illustrated by Hazard, *des Rois, Mahomans*, &c. p. 37; and a similar argument inserted by Ockley, *Hist. of the Successors*, tom. II. p. 232. The practice of burning the memory of Almuza abolished, after forty years, by the Ommeiades themselves, *al'Herbelot*, p. 690; and there are few among the Turks who presume to visit him as an infidel, (*Voyages de Chardin*, tom. IV. p. 44).

CHAP.

L.

FROM Cufa, from Bassora, from Egypt, from the tribes of the desert, they rose in arms, encamped about a league from Medina, and despatched an haughty mandate to their sovereign, requiring him to execute justice, or to descend from the throne. His repentance began to disarm and disperse the insurgents; but their fury was rekindled by the arts of his enemies: and the forgery of a perfidious secretary was contrived to blast his reputation and precipitate his fall. The caliph had lost the only guard of his predecessors, the esteem and confidence of the Moslems: during a siege of six weeks his water and provisions were intercepted, and the fertile gates of the palace were protected only by the scruples of the more timorous rebels. Forsaken by those who had abused his simplicity, the helpless and venerable caliph expected the approach of death: the brother of Ayesha marched at the head of the assassins; and Othman, with the Koran in his lap, was pierced with a multitude of wounds. A tumultuous anarchy of five days was appeased by the inauguration of Ali; his refusal would have provoked a general massacre. In this painful situation he supported the becoming pride of the chief of the Hashemites; declared that he had rather serve than reign: rebuked the presumption of the strangers; and required the formal, if not the voluntary, assent of the chiefs of the nation. He has never been accused of promoting the assassin of Omar; though Persia indiscreetly celebrates the festival of that holy martyr. The quarrel between Othman and

Death of

Othman.

A. D. 655.

June 18.

his subjects was assuaged by the early mediation of Ali; and Hassan, the eldest of his sons, was insulted and wounded in the defence of the caliph. Yet it is doubtful whether the father of Hassan was strenuous and sincere in his opposition to the rebels; and it is certain that he enjoyed the benefit of their crime. The temptation was indeed of such magnitude as might stagger and corrupt the most obdurate virtue. The ambitious candidate no longer aspired to the barren sceptre of Arabia: the Saracens had been victorious in the East and West; and the wealthy kingdoms of Persia, Syria, and Egypt, were the patrimony of the commander of the faithful.

A life of prayer and contemplation had not chilled the martial activity of Ali; but in a mature age, after a long experience of mankind, he still betrayed in his conduct the rashness and indiscretion of youth. In the first days of his reign, he neglected to secure, either by gifts or terrors, the doubtful allegiance of Telha and Zobeir, two of the most powerful of the Arabian chiefs. They escaped from Medina to Mecca, and from thence to Bassora; erected the standard of revolt, and usurped the government of Irak, or Assyria, which they had vainly solicited as the reward of their services. The mask of patriotism is allowed to cover the most glaring inconsistencies; and the enemies, perhaps the assassins, of Othman now demanded vengeance for his blood. They were accompanied in their flight by Ayesha, the widow of the prophet, who cherished, to the last hour of her life, an implacable hatred against the husband and the posterity of Fatima.

Reign of
Ali, A. D.
631-660.

CHAT.

I.

The most reasonable Moslems were scandalized, that the mother of the faithful should expose in a camp her person and character; but the superstitious crowd was confident that her presence would sanctify the justice, and assure the success, of their cause. At the head of twenty thousand of his loyal Arabs, and nine thousand valiant auxiliaries of Cufa, the caliph encountered and defeated the superior numbers of the rebels under the walls of Bassora. Their leaders, Telha and Zobeir, were slain in the first battle that stained with civil blood the arms of the Moslems. After passing through the ranks to animate the troops, Ayesha had chosen her post amidst the dangers of the field. In the heat of the action, seventy men, who held the bridle of her camel, were successively killed or wounded; and the cage or litter in which she sat, was stuck with javelins and darts like the quills of a porcupine. The venerable captive sustained with firmness the reproaches of the conqueror, and was speedily dismissed to her proper station, at the tomb of Mahomet, with the respect and tenderness that was still due to the widow of the apostle. After this victory, which was styled the Day of the Camel, Ali marched against a more formidable adversary; against Moawiyah, the son of Abu Sophian, who had assumed the title of caliph, and whose claim was supported by the forces of Syria and the interest of the house of Ommiyah. From the passage of Thapsacus, the plain of Siffin* extends along the western banks of the Euphrates. On this spa-

* The plain of Siffin is determined by D'Anville. D'Euphrate et le Tigre, p. 129. In the Campus Barbaricus of Ptolemy.

cious and level theatre, the two competitors waged a desultory war of one hundred and ten days. In the course of ninety actions or skirmishes, the loss of Ali was estimated at twenty-five, that of Moawiyah at forty-five, thousand soldiers; and the list of the slain was dignified with the names of five and twenty veterans who had fought at Beder under the standard of Mahomet. In this sanguinary contest, the lawful caliph displayed a superior character of valour and humanity. His troops were strictly enjoined to await the first onset of the enemy, to spare their flying brethren, and to respect the bodies of the dead, and the chastity of the female captives. He generously proposed to save the blood of the Moslems by a single combat; but his trembling rival declined the challenge as a sentence of inevitable death. The ranks of the Syrians were broken by the charge of an hero who was mounted on a pycbald horse, and wielded with irresistible force his ponderous and two-edged sword. As often as he smote a rebel, he shouted the Allah Achbar,—“God is victorious!” and in the tumult of a nocturnal battle, he was heard to repeat four hundred times that tremendous exclamation. The prince of Damascus already meditated his flight, but the certain victory was snatched from the grasp of Ali by the disobedience and enthusiasm of his troops. Their conscience was awed by the solemn appeal to the books of the Koran which Moawiyah exposed on the foremost lances; and Ali was compelled to yield to a disgraceful truce and an insidious compromise. He retreated with sorrow and indignation to Cufa;

his party was discouraged; the distant provinces of Persia, of Yemen, and of Egypt, were subdued or seduced by his crafty rival; and the stroke of fanaticism which was aimed against the three chiefs of the nation, was fatal only to the cousin of Mahomet. In the temple of Meera, three Charegites or enthusiasts discoursed of the disorders of the church and state; they soon agreed, that the deaths of Ali, of Moawiyah, and of his friend Amrou, the viceroy of Egypt, would restore the peace and unity of religion. Each of the assassins chose his victim, poisoned his dagger, devoted his life, and secretly repaired to the scene of action. Their resolution was equally desperate: but the first mistook the person of Amrou, and stabbed the deputy who occupied his seat; the prince of Damascus was dangerously hurt by the second: the lawful caliph, in the mosch of Cufa, received a mortal wound from the hand of the third. He expired in the sixty-third year of his age, and mercifully recommended to his children, that they would despatch the murderers by a single stroke. The sepulchre of Ali* was concealed from the tyrants of the house of Oumiyah,* but in the fourth age of the Hegira, a tomb, a temple, a city, arose

* AbulFeda, a modern Sunni, relates the different opinion concerning the burial of Ali, but adopts the sepulchre of Cufa, under such numerous religious frequentation celebration. This number is estimated by Niebuhr to amount annually to 2000 of the dead, and 2000 of the living. (Hist. ii. p. 208, 209)

* All the tyrants of Persia, from Ashad el Dowlah (A. D. 977. c. Harakut, p. 22, 23, 24) to Nadir Shah, (A. D. 1743, Hist. de Nadir Shah, tom. ii. p. 153), have enriched the tomb of Ali with the spoils of the people. The dome is copper, with a bright and many gilding, which glitters to the sun at the distance of many a mile.

near the ruins of Cufa.¹ Many thousands of the Schütes repose in holy ground at the feet of the vicar of God; and the desert is vivified by the numerous and annual visits of the Persians, who esteem their devotion not less meritorious than the pilgrimage of Mecca.

CHAP.

L

The persecutors of Mahomet usurped the inheritance of his children; and the champions of idolatry became the supreme heads of his religion and empire. The opposition of Abu Sophian had been fierce and obstinate; his conversion was tardy and reluctant; his new faith was fortified by necessity and interest; he served, he fought, perhaps he believed; and the sins of the time of ignorance were expiated by the recent merits of the family of Ommiyah. Moawiyah, the son of Abu Sophian, and of the cruel Henda, was dignified in his early youth with the office or title of secretary of the prophet; the judgment of Omar intrusted him with the government of Syria; and he administered that important province above forty years either in a subordinate or supreme rank. Without renouncing the fame of valour and liberality, he affected the reputation of humanity and moderation: a grateful people was attached to their benefactor; and the victorious Moslems were enriched with the spoils of Cyprus and Rhodes. The sacred duty of pursuing the assassins of Othman was the engine and pretence of

Reign of
Moawiyah,
A. D. 661,
or 662—
680.

¹ The city of Meshed Ali, five or six miles from the ruins of Cufa, and one hundred and twenty to the south of Bagdad, is of the size and form of the modern Jerusalem. Meshed Hamon, larger and more populous, is at the distance of thirty miles.

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I.

his ambition. The bloody shirt of the martyr was exposed in the mosch of Damascus: the emir deplored the fate of his injured kinsman; and sixty thousand Syrians were engaged in his service by an oath of fidelity and revenge. Amrou, the conqueror of Egypt, himself an army, was the first who saluted the new monarch, and divulged the dangerous secret, that the Arabian caliph might be created elsewhere than in the city of the prophet. The policy of Muawiyah eluded the valour of his rival; and, after the death of Ali, he negotiated the abdication of his son Hassan, whose mind was either above or below the government of the world, and who retired without a sigh from the palace of Cufa to an humble cell near the tomb of his grandfather. The aspiring wishes of the caliph were finally crowned by the important change of an elective to an hereditary kingdom. Some murmurs of freedom or fanaticism attested the reluctance of the Arabs, and four citizens of Medina refused the oath of fidelity: but the designs of Muawiyah were conducted with vigour and address; and his son Yezid, a feeble and dissolute youth, was proclaimed as the commander of the faithful and the successor of the apostle of God.

Death of
Hassan,
A. D. 680,
Oct. 10.

A familiar story is related of the benevolence of one of the sons of Ali. In serving at table, a slave had inadvertently dropt a dish of scalding broth on his master: the heedless wretch fell prostrate, to

* *Flammæ*, in this occasion, the strong sense and expression of Terence; (Hist. 1. 4). *Evulgata impetibus ardentibus pectus impetibus ardentibus* from Rome &c.

deprecate his punishment, and repeated a verse of the Koran. "Paradise is for those who command
"their anger." "I am not angry." "And
"for those who pardon offences." "I pardon
"your offence." "And for those who return
"good for evil." "I give you your liberty,
"and four hundred pieces of silver." With an
equal measure of piety, Hosein, the younger brother of Hassan, inherited a remnant of his father's spirit, and served with honour against the Christians in the siege of Constantinople. The primogeniture of the line of Hashem, and the holy character of grandson of the apostle, had centered in his person, and he was at liberty to prosecute his claim against Yezid the tyrant of Damascus, whose vices he despised, and whose title he had never deigned to acknowledge. A list was secretly transmitted from Cufa to Medina, of one hundred and forty thousand Moslems, who professed their attachment to his cause, and who were eager to draw their swords so soon as he should appear on the banks of the Euphrates. Against the advice of his wisest friends, he resolved to trust his person and family in the hands of a perfidious people. He traversed the desert of Arabia with a timorous retinue of women and children; but as he approached the confines of Irak, he was alarmed by the solitary or hostile face of the country, and suspected either the defection or ruin of his party. His fears were just: Oheidollah, the governor of Cufa, had extinguished the first sparks of an insurrection; and Hosein, in the plain of Kerbala, was encompassed by a body of five thousand horse,

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CONTINUED

who intercepted his communication with the city and the river. He might still have escaped to a fortress in the desert, that had defied the power of Caesar and Chosroes, and consulted in the fidelity of the tribe of Tai, which would have armed ten thousand warriors in his defence. In a conference with the chief of the enemy, he proposed the option of three honourable conditions: that he should be allowed to return to Medina, or be stationed in a frontier garrison against the Turks, or safely conducted to the presence of Yazid. But the commands of the caliph, or his lieutenant, were stern and absolute; and Husein was informed that he must either submit as a captive and a criminal to the commander of the faithful, or expect the consequences of his rebellion. "Do you think," replied he, "to terrify me with death?" And, during the short respite of a night, he prepared with calm and solemn resignation to encounter his fate. He checked the lamentations of his sister Fatima, who deplored the impending ruin of his house. "Our trust," said Husein, "is in God alone. All things, both in heaven and earth, must perish and return to their Creator. My brother, my father, my mother, were better than me; and every Mussulman has an example in the prophet." He pressed his friends to consult their safety by a timely flight; they unanimously refused to desert or survive their beloved master; and their courage was fortified by a fervent prayer and the assurance of paradise. On the morning of the fatal day, he mounted on horseback, with his sword in one hand and the

Koran in the other; his generous band of martyrs consisted only of thirty-two horse and forty foot; but their flanks and rear were secured by the tent-ropes, and by a deep trench which they had filled with lighted faggots, according to the practice of the Arabs. The enemy advanced with reluctance; and one of their chiefs deserted, with thirty followers, to claim the partnership of inevitable death. In every close onset, or single combat, the despair of the Fatimites was invincible; but the surrounding multitudes galled them from a distance with a cloud of arrows, and the horses and men were successively slain: a truce was allowed on both sides for the hour of prayer; and the battle at length expired by the death of the last of the companions of Hosein. Alone, weary, and wounded, he seated himself at the door of his tent. As he tasted a drop of water, he was pierced in the mouth with a dart; and his son and nephew, two beautiful youths, were killed in his arms. He lifted his hands to heaven, they were full of blood, and he uttered a funeral prayer for the living and the dead. In a transport of despair his sister issued from the tent, and adjured the general of the Cufians, that he would not suffer Hosein to be murdered before his eyes: a tear trickled down his venerable beard; and the boldest of his soldiers fell back on every side as the dying hero threw himself among them. The remorseless Shamer, a name detested by the faithful, reproached their cowardice; and the grandson of Mahomet was slain with three and thirty strokes of lances

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and swords. After they had trampled on his body, they carried his head to the castle of Cufa, and the inhuman Obeidollah struck him on the mouth with a cane. "Alas!" exclaimed an aged Mussulman, "on these lips have I seen the 'lips of the apostle of God!'" In a distant age and climate the tragic scene of the death of Hosein will awaken the sympathy of the coldest reader.* On the annual festival of his martyrdom, in the devout pilgrimage to his sepulchre, his Persian votaries abandon their souls to the religious frenzy of sorrow and indignation.†

Fosterity of
Mahomet
and Ali. When the sisters and children of Ali were brought in chains to the throne of Damascus, the caliph was advised to extirpate the enmity of a popular and hostile race, whom he had injured beyond the hope of reconciliation. But Yezid preferred the counsels of mercy; and the mourning family was honourably dismissed to mingle their tears with their kindred at Medina. The glory of martyrdom superseded the right of primogeniture; and the twelve IMAMS,‡ or pontiffs, of the Persian creed, are Ali, Hassan, Hosein, and the lineal descendants of Hosein to the ninth

* I have abridged the interesting narrative of Oakey, (com. ii, p. 117-232). It is long and minute; but the pathetic, almost always, consists in the detail of little circumstances.

† Niebuhr the Dane (*Voyages en Arabie*, &c. tom. ii, p. 208, &c.) is perhaps the only European traveller who has dared to visit Meshed Ali and Meshed Hosein. The two sepulchres are in the hands of the Turks, who tolerate and tax the devotion of the Persian heretics. The festival of the death of Hosein is amply described by Sir John Chardin, a traveller whom I have often praised.

‡ The general article of Imam, in *Herbelot's Bibliothèque*, will indicate the succession; and the lives of the twelve are given under their respective names.

generation. Without arms, or treasures, or subjects, they successively enjoyed the veneration of the people, and provoked the jealousy of the reigning caliphs: their tombs at Mecca or Medina, on the banks of the Euphrates, or in the province of Chorasan, are still visited by the devotion of their sect. Their names were often the pretence of sedition and civil war; but these royal saints despised the pomp of the world, submitted to the will of God and the injustice of man, and devoted their innocent lives to the study and practice of religion. The twelfth and last of the Imams, conspicuous by the title of *Mahdi*, or the Guide, surpassed the solitude and sanctity of his predecessors. He concealed himself in a cavern near Bagdad: the time and place of his death are unknown; and his votaries pretend that he still lives, and will appear before the day of judgment to overthrow the tyranny of Dejal, or the antichrist.* In the lapse of two or three centuries the posterity of Abbas, the uncle of Mahomet, had multiplied to the number of thirty-three thousand:† the race of Ali might be equally prolific: the meanest individual was above the first and greatest of princes; and the most eminent were supposed to excel the perfection of angels. But their adverse fortune, and the wide extent of the Mussulman empire, al-

* The name of *Antichrist* may seem ridiculous, but the Mahometans have liberally borrowed the fables of every religion; (Gibbon's Preliminary Discourse, p. 80, 81). In the royal stable of Isfahan, two horses were always kept saddled, one for the Mahadi himself, the other for his lieutenant, Jesus the son of Mary.

† In the year of the Hegira 200. (A. D. 813). See d'Herbelot, p. 546.

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 lowed an ample scope for every bold and artful impostor, who claimed affinity with the holy seed; the sceptre of the Almohades in Spain and Afric, of the Fatimites in Egypt and Syria,* of the sultans of Yemen, and of the sophis of Persia,* has been consecrated by this vague and ambiguous title. Under their reigns it might be dangerous to dispute the legitimacy of their birth: and one of the Fatimite caliphs silenced an indiscreet question, by drawing his simitar. "This," said Moez, "is my pedigree; and "these," casting an handful of gold to his soldiers, "and these are my kindred and my "children." In the various conditions of princes, or doctors, or nobles, or merchants, or beggars, a swarm of the genuine or fictitious descendants of Mahomet and Ali is honoured with the appellation of sheiks, or sherifs, or emirs. In the Ottoman empire, they are distinguished by a green turban, receive a stipend from the treasury, are judged only by their chief, and, however de-

* D'Hartshorn, p. 342. The enemies of the Fatimites disgraced them by a Jewish origin. Yet they accurately declared their genealogy from Ismael, the sixth Imam; and the imperial Khalifahs (Amal-Moslem, p. 210) that they were owed by many, not oblige themselves to grant that Abdurrahman, son of Muhammad, was their avowed father. He quotes some lines from the celebrated *Sharif al-Rakhi*.—*Qumta humilatum induram in terra basiliam?* (I suspect him to be an Edissene of Sicily) cum in *Magnum* al-Chalifa de gente Alii, quocum ego communem habeo patrem et viduam.

* The kings of Persia of the 11th dynasty are descended from Shah Sed, a saint of the sixth century, and through him from Moyses Cassim, the son of Hussein, the son of Ali. (Olearius, p. 247; Charlet, tom. ii, p. 294). But I cannot trace the intermediate degrees in any genuine or fabulous pedigree. If they were truly Fatimites, they might draw their origin from the prime of Manastiran, who reigned in the 11th century, (D'Hartshorn, p. 360).

based by fortune or character, still assert the proud pre-eminence of their birth. A family of three hundred persons, the pure and orthodox branch of the caliph Hassan, is preserved without taint or suspicion in the holy cities of Mecca and Medina, and still retains, after the revolutions of twelve centuries, the custody of the temple and the sovereignty of their native land. The same and merit of Mahomet would ennoble a plebeian race, and the ancient blood of the Korish transcends the recent majesty of the kings of the earth.*

The talents of Mahomet are entitled to our applause, but his success has perhaps too strongly attracted our admiration. Are we surprised that a multitude of proselytes should embrace the doctrine and the passions of an eloquent fanatic? In the heresies of the church, the same seduction has been tried and repeated from the time of the apostles to that of the reformers. Does it seem incredible that a private citizen should grasp the sword and the sceptre, subdue his native country, and erect a monarchy by his victorious arms? In the moving picture of the dynasties of the East, an hundred fortunate usurpers have arisen from a baser origin, surmounted more formidable obstacles, and filled a larger scope of empire and conquest. Mahomet was alike instructed to preach and to fight, and the union of these opposite qualities, while it enhan-

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I.

Success of
Mahomet.

* The present state of the family of Mahomet and Ali is most accurately described by Demetrius Cantemir (*Hist. of the Ottoman Empire*, p. 34) and Niebuhr, (*Description de l'Arabie*, p. 8-16, 317, &c.). It is much to be lamented, that the Danish traveller was unable to purchase the chronicles of Arabia.

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 ced his merit, contributed to his success : the operation of force and persuasion, of enthusiasm and fear, continually acted on each other, till every barrier yielded to their irresistible power. His voice invited the Arabs to freedom and victory, to arms and rapine, to the indulgence of their darling passions in this world and the other: the restraints which he imposed were requisite to establish the credit of the prophet, and to exercise the obedience of the people : and the only objection to his success, was his rational creed of the unity and perfections of God. It is not the propagation but the permanency of his religion that deserves our wonder : the same pure and perfect impression which he engraved at Mecca and Medina, is preserved, after the revolutions of twelve centuries, by the Indian, the African, and the Turkish proselytes of the Koran. If the Christian apostles, St. Peter or St. Paul, could return to the Vatican, they might possibly inquire the name of the deity who is worshiped with such mysterious rites in that magnificent temple : at Oxford or Geneva, they would experience less surprise ; but it might still be incumbent on them to peruse the catechism of the church, and to study the orthodox commentators on their own writings and the words of their master. But the Turkish dome of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Mahomet. The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with

Permanency of his religion.

the senses and imagination of man. "I believe
 "in one God, and Mahomet the apostle of God,"
 is the simple and invariable profession of Islam.
 The intellectual image of the Deity has never
 been degraded by any visible idol: the honours
 of the prophet have never transgressed the mea-
 sure of human virtue: and his living precepts
 have restrained the gratitude of his disciples
 within the bounds of reason and religion. The
 votaries of Ali have indeed consecrated the me-
 mory of their hero, his wife, and his children, and
 some of the Persian doctors pretend that the di-
 vine essence was incarnate in the person of the
 Imams; but their superstition is universally con-
 demned by the Sonnites; and their impiety has
 afforded a seasonable warning against the worship
 of saints and martyrs. The metaphysical questions
 on the attributes of God, and the liberty of man,
 have been agitated in the schools of the Mahomet-
 ans, as well as in those of the Christians; but
 among the former they have never engaged the
 passions of the people, or disturbed the tranquillity
 of the state. The cause of this important dif-
 ference may be found in the separation or union
 of the regal and sacerdotal characters. It was
 the interest of the caliphs, the successors of the
 prophet and commanders of the faithful, to repress
 and discourage all religious innovations: the order,
 the discipline, the temporal and spiritual ambition
 of the clergy, are unknown to the Moslems: and
 the sages of the law are the guides of their con-
 science and the oracles of their faith. From the
 Atlantic to the Ganges, the Koran is acknow-

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ledged as the fundamental code, not only of theology, but of civil and criminal jurisprudence; and the laws which regulate the actions and the property of mankind, are guarded by the infallible and immutable sanction of the will of God. This religious servitude is attended with some practical disadvantage; the illiterate legislator had been often misled by his own prejudices and those of his country; and the institutions of the Arabian desert may be ill adapted to the wealth and numbers of Ispahan and Constantinople. On these occasions, the cadhi respectfully places on his head the holy volume, and substitutes a dexterous interpretation more apposite to the principles of equity, and the manners and policy of the times.

His merit
towards
his country.

His beneficial or pernicious influence on the public happiness is the last consideration in the character of Mahomet. The most bitter or most bigotted of his Christian or Jewish foes, will surely allow that he assumed a false commission to inculcate a salutary doctrine, less perfect only than their own. He piously supposed, as the basis of his religion, the truth and sanctity of *their* prior revelations, the virtues and miracles of *their* founders. The idols of Arabia were broken before the throne of God; the blood of human victims was expiated by prayer, and fasting, and alms, the laudable or innocent arts of devotion; and his rewards and punishments of a future life were painted by the images most congenial to an ignorant and carnal generation. Mahomet was perhaps incapable of dictating a moral and po-

litical system for the use of his countrymen; but he breathed among the faithful a spirit of charity and friendship, recommended the practice of the social virtues, and checked, by his laws and precepts, the thirst of revenge and the oppression of widows and orphans. The hostile tribes were united in faith and obedience; and the valour which had been idly spent in domestic quarrels, was vigorously directed against a foreign enemy. Had the impulse been less powerful, Arabia, free at home, and formidable abroad, might have flourished under a succession of her native monarchs. Her sovereignty was lost by the extent and rapidity of conquest. The colonies of the nation were scattered over the East and West, and their blood was mingled with the blood of their converts and captives. After the reign of three caliphs, the throne was transported from Medina to the valley of Damascus and the banks of the Tigris; the holy cities were violated by impious wars; Arabia was ruled by the rod of a subject, perhaps of a stranger; and the Bedouins of the desert, awakening from their dream of dominion, resumed their old and solitary independence.

* The writers of the Modern Universal History (vol. 5 and 6) have compiled, in 830 full pages, the life of Mahomet and the history of his empire. They express the advantage of reading, and sometimes overreading, the Arabian life; yet, not without adding their high-sounding boasts, I cannot find, after the perusal of my book, that they have afforded me much of any additional information. The first cause is not increased by a spark of philosophy or taste; and the second is owing to the condition of modern and history writers. Boulainvilliers, Sale, Gagnier, and all who ever treated Mahomet with favour, or even justice.

CHAP. II.

The conquest of Persia, Syria, Egypt, Africa, and Spain, by the Arabs or Saracens—Enquiry of the caliphs, or successors of Mahomet—State of the Christians, &c. under their government.

CHAP.

II.

Union of
the Arabs,
A. D. 622.

THE revolution of Arabia had not changed the character of the Arabs; the death of Mahomet was the signal of independence; and the hasty structure of his power and religion tottered to its foundations. A small and faithful band of his primitive disciples had listened to his eloquence, and shared his distress; had fled with the apostle from the persecution of Mecca, or had received the fugitive in the walls of Medina. The increasing myriads, who acknowledged Mahomet as their king and prophet, had been compelled by his arms, or allured by his prosperity. The polytheists were confounded by the simple idea of a solitary and invisible God; the pride of the Christians and Jews disdained the yoke of a mortal and contemporary legislator. Their habits of faith and obedience were not sufficiently confirmed; and many of the new converts regretted the venerable antiquity of the law of Moses, or the rites and mysteries of the catholic church, or the idols, the sacrifices, the joyous festivals, of

their pagan ancestors. The jarring interests and hereditary feuds of the Arabian tribes had not yet conformed in a system of union and subordination; and the barbarians were impatient of the mildest and most salutary laws that curbed their passions, or violated their customs. They submitted with reluctance to the religious precepts of the Koran, the abstinence from wine, the fast of the Ramadan, and the daily repetition of five prayers; and the alms and tithes, which were collected for the treasury of Medina, could be distinguished only by a name from the payment of a perpetual and ignominious tribute. The example of Mahomet had excited a spirit of fanaticism or imposture, and several of his rivals presumed to imitate the conduct and defy the authority of the living prophet. At the head of the *fugitives* and *auxiliaries*, the first caliph was reduced to the cities of Mecca, Medina, and Yassa; and perhaps the Koreish would have restored the idols of the Caaba, if their levity had not been checked by a seasonable reproof. "Ye women of Mecca, will ye be the last to embrace" and the first to abandon the religion of Islam? After exhorting the Moslems to confide in the aid of God and his apostle, Abubeker resolved, by a vigorous attack, to prevent the junction of the rebels. The women and children were safely lodged in the cavities of the mountains; the warriors, marching under eleven banners, diffused the terror of their arms; and the appearance of a military force revived and confirmed the loyalty of the faithful. The inconstant tribes accepted, with

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humble repentance, the duties of prayer, and fasting, and alms; and, after some examples of success and severity, the most daring apostates fell prostrate before the sword of the Lord and of Caled. In the fertile province of Yamamah,* between the Red Sea and the gulf of Persia, in a city not inferior to Medina itself, a powerful chief, his name was Mussilama, had assumed the character of a prophet, and the tribe of Hanifa listened to his voice. A female prophetess was attracted by his reputation: the decencies of words and actions were spurned by these favourites of heaven; and they employed several days in mystic and amorous converse. An obscure sentence of his Koran, or book, is yet extant; and

* For the description of the city and country of Al Yamamah, in Abulfeda, *Description d'Arabie*, p. 40, 41. In the sixth century, there were some palm-trees, and a few palms; but in the present century, the same ground is occupied by the villages and arms of a modern people, whose language is imperfectly known. *Chabul's Description de l'Arabie*, p. 291-302.

* Their first situation may be transcribed, but cannot be translated. It was thus that Mussilama said to her—

Surgit iudex huius statum permittens: nam stratus ibi choros
est.

Aut in precipitibus venturis al valle, aut in altissimis culminibus al
truncis.

Aut sepulchris hinc exportantem fuliginis, al valle, aut altissimis
culminibus pollucensque oleum.

Aut in valle equi (Pegasus) geminos trahens, aut & anas: totus vent
est.

Imo, totus ventus, O Apolline Dei, claudens templa. Id ipsum
Abulfeda.

Mussilama said to her—

The prophetess Sughah, after the fall of her lover, returned to Adah-
laya's tent, under the name of Musayyah, she became a Mussulman,
and died at Basora, (Abulfeda, *Annal.* 1770. *Reiske*, p. 65).

* See this text, which demonstrates a God from the work of gene-
rations, in Abulghaziz's *Epistola Hist. Arabum*, p. 13, and *Dynast.*
p. 105, and Abulfeda, (*Annal.* p. 65).

in the pride of his mission, Mosellama condescended to offer a partition of the earth. The proposal was answered by Mahomet with contempt; but the rapid progress of the impostor awakened the fears of his successor; forty thousand Moslems were assembled under the standard of Caled; and the existence of their faith was resigned to the event of a decisive battle. In the first action, they were repulsed with the loss of twelve hundred men; but the skill and perseverance of their general prevailed; their defeat was avenged by the slaughter of ten thousand infidels; and Mosellama himself was pierced by an Ethiopian slave with the same javelin which had mortally wounded the uncle of Mahomet. The various rebels of Arabia, without a chief or cause, were speedily suppressed by the power and discipline of the rising monarchy; and the whole nation again professed, and more steadfastly held, the religion of the Koran. The annihilation of the caliph provided an immediate exercise for the restless spirit of the Saracens; their valour was united in the prosecution of an holy war; and their enthusiasm was equally confirmed by opposition and victory.

From the rapid conquests of the Saracens a presumption will naturally arise, that the first caliphs commanded in person the armies of the faithful, and sought the crown of martyrdom in the foremost ranks of the battle. The courage of Abubeker,*

Character
of these
caliphs.

* His reign is Eusebius, *loc. cit.* p. 225; Eutropius, p. 18; Abulpharagius, p. 102; Abuifda, p. 50; d'Herteford, p. 26.

CHAP.

LI.

Omar,* and Othman,† had indeed been tried in the persecution and wars of the prophet; and the personal assurance of paradise must have taught them to despise the pleasures and dangers of the present world. But they ascended the throne in a venerable or mature age, and esteemed the domestic cares of religion and justice the most important duties of a sovereign. Except the presence of Omar at the siege of Jerusalem, the longest expeditions were the frequent pilgrimage from Medina to Mecca; and they calmly received the tidings of victory as they prayed or preached before the sepulchre of the prophet. The austere and frugal measure of their lives was the effect of virtue or habit, and the pride of their simplicity insulted the vain magnificence of the kings of the earth. When Abubeker assumed the office of caliph, he enjoined his daughter Ayesha to take a strict account of his private patrimony, that it might be evident whether he were enriched or impoverished by the service of the state. He thought himself entitled to a stipend of three pieces of gold, with the sufficient maintenance of a single camel and a black slave; but on the Friday of each week, he distributed the residue of his own and the public money, first to the most worthy, and then to the most indigent, of the Moslems. The remains of his wealth, a coarse garment, and five

* His reign is Eutychius, p. 224; Eusebius, p. 74; Theophylact, p. 310; Abulpharaj, p. 67; O'Hartson, p. 680.

† His reign is Eutychius, p. 323; Eusebius, p. 75; Abulpharaj, p. 117; O'Hartson, p. 72; O'Hartson, p. 681.

pieces of gold, were delivered to his successor, who lamented with a modest sigh his own inability to equal such an admirable model. Yet the abstinence and humility of Omar were not inferior to the virtues of Abubaker; his food consisted of barley-bread or dates; his drink was water; he preached in a gown that was torn or tattered in twelve places; and a Persian satrap who paid his homage to the conqueror, found him asleep among the beggars on the steps of the mosch of Medina. Economy is the source of liberality, and the increase of the revenue enabled Omar to establish a just and perpetual reward for the past and present services of the faithful. Careless of his own emolument, he assigned to Abbas, the uncle of the prophet, the first and most ample allowance of twenty-five thousand drams or pieces of silver. Five thousand were allotted to each of the aged warriors, the relicts of the field of Beder, and the last and meanest of the companions of Mahomet was distinguished by the annual reward of three thousand pieces. One thousand was the stipend of the veterans who had fought in the first battles against the Greeks and Persians, and the decreasing pay, as low as fifty pieces of silver, was adapted to the respective merit and seniority of the soldiers of Omar. Under his reign, and that of his predecessor, the conquerors of the East were the trusty servants of God and the people; the mass of the public treasure was consecrated to the expences of peace and war; a prudent mixture of justice and bounty, maintained the discipline of the Saracens,

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and they united, by a rare felicity, the despatch and execution of despotism, with the equal and fragrant maxims of a republican government. The heroic courage of Ali,¹ the consummate prudence of Moawiyah,² excited the emulation of their subjects; and the talents which had been exercised in the school of civil discord, were more usefully applied to propagate the faith and dominion of the prophet. In the sloth and vanity of the palace of Damascus, the surrounding princes of the house of Ommyyah were alike destitute of the qualifications of statesmen and of saints.³ Yet the spoils of unknown nations were continually laid at the foot of their throne, and the uniform ascent of the Arabian greatness must be ascribed to the spirit of the nation rather than the abilities of their chiefs. A large deduction must be allowed for the weakness of their enemies. The birth of Mahomet was fortunately placed in the most degenerate and disorderly period of the Persians, the Romans, and the barbarians of Europe: the empires of Trajan, or even of Constantine or Charlemagne, would have repelled the assault of the naked Saracens, and the torrent of fanaticism might have been obscurely lost in the sands of Arabia.

¹ His reign is Eutychius, p. 243; Kinsman, p. 21; Abulpharagius, p. 117; Abulfeda, p. 85; d'Herslev, p. 89.

² His reign is Eutychius, p. 244; Kinsman, p. 21; Abulpharagius, p. 118; Abulfeda, p. 101; d'Herslev, p. 90.

³ Their reigns in Eutychius, tom. II. p. 280-305; Kinsman, p. 22-108; Abulpharagius, *Dynast.* ii. p. 124-129; Abulfeda, p. 114-145; C. Beke, *Revue des Sciences Orientales*, p. 691, and the preceding princes of the Ommyyahs.

In the victorious days of the Roman republic, CHAR.
it had been the aim of the senate to confine LL
their consuls and legions to a single war, and
completely to suppress a first enemy before they Their con-
provoked the hostilities of a second. These quests.
timid maxims of policy were disdained by the
magnanimity or enthusiasm of the Arabian ca-
liph. With the same vigour and success they
invaded the successors of Augustus, and those
of Ariaxerxes; and the rival monarchies at the
same instant became the prey of an enemy
whom they had been so long accustomed to de-
spise. In the ten years of the administration of
Omar, the Saracens reduced to his obedience
thirty-six thousand cities or castles, destroyed
four thousand churches or temples of the unbe-
lievers, and edified fourteen hundred mosques for
the exercise of the religion of Mahomet. One
hundred years after his flight from Mecca, the
arms and the reign of his successors extended
from India to the Atlantic ocean, over the va-
rious and distant provinces, which may be com-
prised under the names of, I. Persia; II. Syria;
III. Egypt; IV. Africa, and, V. Spain. Under
this general division, I shall proceed to unfold
these memorable transactions; despatching with
brevity the remote and less interesting con-
quests of the East, and reserving a fuller narra-
tive for those domestic countries, which had
been included within the pale of the Roman
empire. Yet I must excuse my own defects
by a just complaint of the blindness and insuf-

fect sketches of a more recent age.* The art and genius of history have ever been unknown to the Asiatics;† they are ignorant of the laws of criticism; and our monkish chronicles of the same period may be compared to their most popular works, which are never vivified by the spirit of philosophy and freedom. The *oriental library* of a Frenchman‡ would instruct the most learned mufti of the East; and perhaps the Arabs might not find in a single historian, so clear and comprehensive a narrative of their

* The particular historians and geographers will be immediately introduced. The four following titles represent the annals, which have guided me in this general narrative.—1. *Annals Eclyptici, Patriarchæ Alexandrini, ab Edwardo Pococke, Oxon. 1654, 2 vols. in 4to*; a pompous effusion of an indifferent author, translated by Pocock to gratify the presbyterian prejudice of his friend Holder. 2. *Historia Sacrorum Georgii Hamartol, apud et contra Thoma Ercani, in Græc. Lang. Byzantinæ, 1625*. He is said to have hastily translated a corrupt MS. and his version is often deficient in style and sense. 3. *Historia compendiosa Byzantinorum a Gregorio Abulpharcha, interpretæ Edwardo Pococke, in 4to, Oxon. 1663*; more useful for the library than the civil history of the East. 4. *Abulpharagius Arabicus ad Ant. Hagenæ censuræ a Jo. Jao. Heide, in Græc. Lipsiæ, 1733*; the base of our Christians, both for the original and version; yet how far below the name of Abulpharag. We know that he wrote at Hama, in the sixth century. The three former were Christians of the 10th, 11th, and 12th centuries; the two first, natives of Egypt; a Melchite patriarch, and a Jacobite abbot.

† M. de Geogreu (Hist. des Grecs, tom. 4, pref. cxi), has characterised, with truth and knowledge, the two sorts of Arabian historians, the dry annalist, and the round and flowery writer.

‡ *Bibliothèque Orientale*, par M. d'Herschel, in 8vo, Paris, 1687. For the character of the respectable author, consult his friend Prevost, *Voyage du Levant*, part 1, chap. 11. His work is an agreeable miscellany, which must gratify every taste; but I must not digest the alphabetized notes, and I had him more satisfactory in the Persian than the Arabic library. The recent supplement from the papers of M. M. Visconti and Galland, in 8vo, La Haye, 1779, is of a different cast, a medley of tales, fables, and Chinese antiquities.

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II.Invasion
of Persia,
A. D. 632.

own exploits, as that which will be deduced in the ensuing sheets.

I. In the first year of the first caliph, his lieutenant Calid, the sword of God, and the scourge of the infidels, advanced to the banks of the Euphrates, and reduced the cities of Anbar and Hira. Westward of the ruins of Babylon, a tribe of sedentary Arabs had fixed themselves on the verge of the desert; and Hira was the seat of a race of kings who had embraced the Christian religion, and reigned above six hundred years under the shadow of the throne of Persia.* The last of the Mondars was defeated and slain by Calid; his son was sent a captive to Medina; his nobles bowed before the successor of the prophet: the people was tempted by the example and success of their countrymen: and the caliph accepted as the first fruits of foreign conquest, an annual tribute of seventy thousand pieces of gold. The conquerors, and even their historians, were astonished by the dawn of their future greatness. "In the same year," says Ebnacim, "Calid fought many signal battles; an immense multitude of the infidels was slaughtered; and spoils, infinite and innumerable, were acquired by the victorious Moslems."† But the invin-

* Ptolemy will explain the chronology, (Specimens Hist. Arabum, p. 60-141, and *Chaville* the geography, *GEuphrate* or *le Tigre*, p. 113), in the dynasty of the Alsumdars. The Arabian scholars understood under Avshar than the south of Aleppo, (Ockley, vol. II, p. 74); the French geographer is equally at home in every age and every climate of the world.

† Feet at Calid plating in his name profits, in quibus, utrumque Moslem, et ecclesiarum pariter et multitudinis verba, spolia infidelium et

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cible Caled was soon transferred to the Syrian war: the invasion of the Persian frontier was conducted by less active or less prudent commanders; the Saracens were repulsed with loss in the passage of the Euphrates; and, though they chastised the insolent pursuit of the Magians, their remaining forces still hovered in the desert of Babylon.

The indignation and fears of the Persians suspended for a moment their intestine divisions. By the unanimous sentence of the priests and nobles, their queen Arzema was deposed; the sixth of the transient usurpers, who had arisen and vanished in three or four years, since the death of Chosroes and the retreat of Heraclius. Her tiara was placed on the head of Yazdegerd, the grandson of Chosroes; and the same era, which coincides with an astronomical period,* has recorded the fall of the Sassanian dynasty and the religion of Zoroaster.† The

Birth of
Caledius,
A. D. 628.

*himself and last, Hist. de France, p. 300. The Chronicle could not refer to the national and corresponding term of *zaddia*, and I often wish I knew without suspecting the character and mode of expression.*

* A cycle of 120 years, the end of which an intercalary month of 30 days supplied the use of our *leap-year*, and restored the imagery of the solar year. In a great revolution of 1440 years, the *lunar* cycle was successively removed from the first to the twelfth month; but *Hipparchus* and *Ptolemy* are involved in a profound controversy, whether the *Olympic*, or only eight of those changes, were accomplished before the era of Yazdegerd, which is unanimously fixed to the title of June A. D. 622. How laboriously does the curious spirit of Europe explore the darkest and most distant antiquities, *Opus de Reliquis Ptolemy*, v. 14-16, p. 181-211. *Prolegomena de Mense de l'Académie des Descriptions*, tom. xxi, p. 223-267.

† Nine days after the death of Mahomet, viz. June 8, D. 622, we find the era of Yazdegerd, (viz. June A. D. 622) and his assassin could be suspended beyond the end of the first year. His predecessor could not have reigned after the time of the caliph Omar, and those unquestionable dates overthrow the thoughtless chronology of *Abulpharagius*. See *Delany's tract of the Saracens*, vol. i, p. 120.

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LL

youth and inexperience of the prince, he was only fifteen years of age, declined a perilous encounter; the royal standard was delivered into the hands of his general Rustam; and a remnant of thirty thousand regular troops was swelled in truth, or in opinion, to one hundred and twenty thousand subjects, or allies, of the great king. The Moslems, whose numbers were reinforced from twelve to thirty thousand, had pitched their camp in the plains of *Cadesia** and their line, though it consisted of fewer men, could produce more soldiers than the unwieldy host of the infidels. I shall here observe, what I must often repeat, that the charge of the Arabs was not like that of the Greeks and Romans, the effort of a firm and compact infantry: their military force was chiefly formed of cavalry and archers; and the engagement, which was often interrupted and often renewed by single combats and flying skirmishes, might be protracted without any decisive event to the continuance of several days. The periods of the battle of *Cadesia* were distinguished by their peculiar appellations. The first, from the well-timed appearance of six thousand of the Syrian brethren, was denominated the day of *success*: The day of *confusion* might express the disorder of one, or perhaps of both, of the contending armies. The third, a nocturnal tumult, received the whimsical name of the night of *barking*, from the discordant clamours, which were con-

* *Cadesia*, says the Syrian geographer, (p. 124), is in northern Mesopotamia, 64 leagues from Bagdad, and two leagues from Oufa. Olfert (Voyage, tom. i. p. 183) reckons 15 leagues, and observes, that the place is supplied with dates and water.

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pared to the inarticulate sounds of the fiercest animals. The morning of the succeeding day determined the fate of Persia: and a seasonable whirlwind drove a cloud of dust against the faces of the unbelievers. The clangour of arms was re-echoed to the tent of Rustam, who, far unlike the ancient hero of his name, was gently reclining in a cool and tranquil shade, amidst the luggage of his camp, and the train of mules that were laden with gold and silver. On the sound of danger he started from his couch; but his flight was overtaken by a valiant Arab, who caught him by the foot, struck off his head, hoisted it on a lance, and instantly returning to the field of battle, carried slaughter and dismay among the thickest ranks of the Persians. The Saracens confess a loss of seven thousand five hundred men: and the battle of Cadesia is justly described by the epithets of obstinate and atrocious.* The standard of the monarchy was overthrown and captured in the field,—a leathern apron of a blacksmith, who, in ancient times, had arisen the deliverer of Persia: but this badge of heroic poverty was disguised, and almost concealed, by a profusion of precious gems.† After this victory, the wealthy province of Irak or Assyria submitted to the caliph, and his conquests were firmly established by the speedy foundation of Bussora,‡ a place which ever conti-

* Atroc, pertinax, pila simul remittunt, see the following description of the standard of Abulfez, Herodotus, p. 195.

† D'Hierden, *Bibliothèque Orientale*, p. 297, 346.

‡ The reader may satisfy himself in the subject of Bussora, by consulting the following authors.—*Geographie Nubienne*, p. 125; *l'Histoire*

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LII

Funda-
tion of
Bassora.Sack of
Madayn,
A. D. 637,
March.

munda the trade and navigation of the Persians. At the distance of fourscore miles from the gulf, the Euphrates and Tigris unite in a broad and direct current, which is aptly styled the river of the Arabs. In the mid-way, between the junction and the mouth of these famous streams, the new settlement was planted on the western bank; the first colony was composed of eight hundred Moslems; but the influence of the situation soon reared a flourishing and populous capital. The air, though excessively hot, is pure and healthy; the meadows are filled with palm-trees and cattle; and one of the adjacent valleys has been celebrated among the four paradises or gardens of Asia. Under the first caliphs, the jurisdiction of this Arabian colony extended over the southern provinces of Persia: the city has been sanctified by the tombs of the companions and martyrs; and the vessels of Europe still frequent the port of Bassora, as a convenient station and passage of the Indian trade.

After the defeat of Cadesia, a country intersected by rivers and canals might have opposed an insuperable barrier to the victorious cavalry; and the walls of Otesiphon or Madayn, which had resisted the battering ram of the Romans, would not have yielded to the darts of the Saracens. But the flying Persians were overcome by the belief, that the last day of their religion and empire was at hand;

let, *Encyclopédie Oulante*, p. 122; d'Anville, *L'Euphrate et le Tigre*, p. 120, 122, 143; Raynal, *Hist. Philosophique des deux Indes*, tom. II, p. 82-100; *Voyages de Pierre de la Vallée*, tom. IV, p. 270-291; de Tavernier, tom. I, p. 240-247; de Thérac, tom. II, p. 245-254; d'Ort, tom. II, p. 45-78; de Nodding, tom. II, p. 173-190.

the strongest posts were abandoned by treachery or cowardice; and the king, with a part of his family and treasures, escaped to Holwan at the foot of the Median hills. In the third month after the battle, Saïd, the lieutenant of Omar, passed the Tigris without opposition; the capital was taken by assault; and the disorderly resistance of the people gave a keener edge to the sabres of the Moslems, who shouted with religious transport,—“This is the white palace of Chosroes, this is the promise of the apostle of God!” The naked robbers of the desert were suddenly enriched beyond the measure of their hope or knowledge. Each chamber revealed a new treasure secreted with art, or ostentatiously displayed; the gold and silver, the various wardrobes and precious furniture, surpassed (says Abulfela) the estimate of fancy or numbers; and another historian defines the untold and almost infinite mass, by the fabulous computation of three thousands of thousands of thousands of pieces of gold.* Some minute though curious facts represent the contrast of riches and ignorance. From the remote islands of the Indian Ocean, a large provision of camphire^b had been imported,

* *Mente six potentissimæ comprehendit quatuor spolia*—*Abulfela*, p. 49. Yet I still suspect, that the extravagant numbers of *Elmachi* may be the error, not of the text, but of the version. The best translators from the Greek, for instance, I find to be very poor arithmeticians.

^b The camphire tree grows in China and Japan; but many hundred weights of these inferior sorts are exchanged for a single pound of the more precious gum of Borneo and Sumatra, (*Raynal*, Hist. Philosoph. tom. 3, p. 365-366; *Dictionnaire d'Hist. Naturelle par Bonnet*; *Mil. la's Cambridge's Dictionary*). These may be the islands of the *sera*

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which is employed with a mixture of wax to illuminate the palaces of the East. Strangers to the name and properties of that odoriferous gum, the Saracens mistaking it for salt, mingled the camphire in their bread, and were astonished at the bitterness of the taste. One of the apartments of the palace was decorated with a carpet of silk, sixty cubits in length, and as many in breadth: a paradise or garden was depicted on the ground; the flowers, fruits, and shrubs, were imitated by the figures of the gold embroidery, and the colours of the precious stones; and the ample square was encircled by a variegated and verdant border. The Arabian general persuaded his soldiers to relinquish their claim, in the reasonable hope that the eyes of the caliph would be delighted with the splendid workmanship of nature and industry. Regardless of the merit of art and the pomp of royalty, the rigid Omar divided the prize among his brethren of Medina: the picture was destroyed; but such was the intrinsic value of the materials, that the share of Ali alone was sold for twenty thousand drams. A mule that carried away the tiara and cuirass, the belt and bracelets of Chosroes, was overtaken by the pursuers; the gorgeous trophy was presented to the commander of the faithful, and the gravest of the companions condescended to smile when they beheld the white beard, hairy arms, and uncouth figure of the veteran, who was invested with the spoils of the great

climate from whence the Arabians imported their camphire. (Geograph. Nub. p. 34, 35; d'Herculot, p. 232).

king.* The sack of Ctesiphon was followed by its desertion and gradual decay. The Saracens disliked the air and situation of the place, and Omar was advised by his general to remove the seat of government to the western side of the Euphrates. In every age the foundation and ruin of the Assyrian cities has been easy and rapid; the country is destitute of stone and timber, and the most solid structures^b are composed of bricks baked in the sun, and joined by a cement of the native bitumen. The name of *Cufa*^c describes an habitation of reeds and earth; but the importance of the new capital was supported by the numbers, wealth, and spirit of a colony of veterans; and their licentiousness was indulged by the wisest caliphs, who were apprehensive of provoking the revolt of an hundred thousand swords. "Ye men of Cufa," said Ali, who solicited their aid, "you have been always conspicuous by your valour. You conquered the Persian king, and scattered his forces, till you had taken possession of his inheritance." This mighty conquest was achieved by the battles of Jalula and Nehavend. After the loss of the former, Yezdegerd fled from Holwan, and concealed his shame and despair in the mountains of Parsistan, from whence Cyrus had descended

* See Gagnier, *Vie de Mahomet*, tom. 6, p. 376, 377. — Ensay credit the fact, without believing the prophecy.

^b The most considerable ruins of Assyria are the tower of Belus, at Babylon, and the hall of Ctesiphon, at Ctesiphon: they have been visited by that vain and curious traveller Pietro della Valle, tom. 5, p. 713-718, 731-735.

^c Consult the article of *Cufa* in the *Bibliothèque de d'Herbelot*, pp. 377, 378, and the second volume of Orelly's History, particularly p. 40 and 122.

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with his equal and valiant companions. The courage of the nation survived that of the monarch; among the hills to the south of Echatana or Hamadan, one hundred and fifty thousand Persians made a third and final stand for their religion and country; and the decisive battle of Nehavend was styled by the Arabs the victory of victories. If it be true that the flying general of the Persians was stopped and overtaken in a crowd of mules and camels laden with honey, the incident, however slight or singular, will denote the luxurious impediments of an oriental army.¹

Conquest
of Persia.
A. D. 637.
651.

The geography of Persia is darkly delineated by the Greeks and Latins; but the most illustrious of her cities appear to be more ancient than the invasion of the Arabs. By the reduction of Hamadan and Ispahan, of Caswin, Touris, and Rei, they gradually approached the shores of the Caspian Sea; and the orators of Meccah might applaud the success and spirit of the faithful, who had already lost sight of the northern bear, and had almost transcended the bounds of the habitable world.² Again turning towards the West and the Roman empire, they repassed the Tigris over the bridge of Mosul, and, in the captive provinces of

¹ See the article of Nehavend, in d'Hartmann, p. 637, 669; and Voyages en Turquie et en Perse, par Otlet, tom. I. p. 121.

² It is in such a style of ignorance and wonder that the Athenian orator describes the Asian conquests of Alexander, who never advanced beyond the shores of the Caspian, *Attalides de re persica et persicis annis, ab ipso, rebus potestate*. Eschines contra Ctesiphontem, tom. III. p. 554, edit. Grev. Hædæ, Bædæ. This memorable cause was pleaded at Athens, Olynth. xii. 3, before Christ 350, in the autumn, (Taylor, præfat. p. 370, &c.), about a year after the battle of Arbela; and Alexander, in the pursuit of Darius, was marching towards Hyrcania and Bactriana.

Armenia and Mesopotamia, embraced their victorious brethren of the Syrian army. From the palace of Madayn their eastern progress was not less rapid or extensive. They advanced along the Tigris and the Gulf; penetrated through the passes of the mountains into the valley of Estachar or Persepolis; and profaned the last sanctuary of the Magian empire. The grandson of Chosroes was nearly surprised among the falling columns and mutilated figures; a sad emblem of the past and present fortune of Persia:^a he fled with accelerated haste over the desert of Kirman, implored the aid of the warlike Segestans, and sought an humble refuge on the verge of the Turkish and Chinese power. But a victorious army is insensible of fatigue: the Arabs divided their forces in the pursuit of a timorous enemy; and the caliph Othman promised the government of Chorasán to the first general who should enter that large and populous country, the kingdom of the ancient Bactrians. The condition was accepted; the prize was deserved; the standard of Mahomet was planted on the walls of Herat, Merou, and Balch; and the successful leader neither halted nor reposed till his foaming cavalry had tasted the waters of the Oxus. In the public anarchy, the independent governors of the cities and castles obtained their separate capitulations; the terms were

^a We are indebted for this curious particular to the *Dynasties of Anulpharagion*, p. 246; but it is needless to prove the identity of Estachar and Persepolis, cf. Herodotus, p. 227; and still more needless to copy the drawings and descriptions of Sir John Chardin, in *Comptes de Braye*.

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LI.

granted or imposed by the esteem, the prudence, or the compassion, of the victors; and a simple profession of faith established the distinction between a brother and a slave. After a noble defence, Harmozan, the prince or satrap of Ahwaz and Susa, was compelled to surrender his person and his state to the discretion of the caliph; and their interview exhibits a portrait of the Arabian manners. In the presence, and by the command, of Omar, the gay barbarian was despoiled of his silken robes embroidered with gold, and of his tiara bedecked with rubies and emeralds. "Are you now sensible," said the conqueror to his naked captive; "are you now sensible of the judgment of God, and of the different rewards of fidelity and obedience?" "Alas!" replied Harmozan, "I feel them too deeply. In the days of our common ignorance, we fought with the weapons of the flesh, and my nation was superior. God was then neuter: since he has espoused your quarrel, you have subverted our kingdom and religion." Oppressed by this painful dialogue, the Persian complained of intolerable thirst, but discovered some apprehensions lest he should be killed whilst he was drinking a cup of water. "Be of good courage," said the caliph, "your life is safe till you have drank this water:" the crafty satrap accepted the assurance, and instantly dashed the vase against the ground. Omar would have avenged the deceit; but his companions represented the sanctity of an oath; and the speedy conversion of Harmozan entitled him not only to a free pardon, but even to a sti-

pend of two thousand pieces of gold. The administration of Persia was regulated by an actual survey of the people, the cattle, and the fruits of the earth; and this monument, which attests the vigilance of the caliph, might have instructed the philosophers of every age.^a

The flight of Yezdegerd had carried him beyond the Oxus, and as far as the Jaxartes, two rivers^b of ancient and modern renown, which descend from the mountains of India towards the Caspian Sea. He was hospitably entertained by Tarkhan, prince of Fargana,^c a fertile province on the Jaxartes; the king of Samarcand, with the Turkish tribes of Sogdiana and Scythia, were moved by the lamentations and promises of the fallen monarch; and he solicited by a suppliant embassy, the more solid and powerful friendship of the emperor of China.^d The virtuous Tait-

Death of
the last
king.
A. D. 631.

^a After the conquest of Persia, Theophanes adds, *αὐτὸς δὲ ἐν ἑσπέρῳ αἰῶνι τοῦτον καταστῆσαι τὸν νόμον οὗτος ἔστω νόμος ὅστις ἐστὶν ὁ νόμος τοῦ βασιλέως καὶ τοῦ λαοῦ καὶ τοῦ στρατοῦ*, (Chronograph., p. 183).

^b Amidst our meagre relations, I must regret, that d'Herbelot has not found and used a Persian translation of Taki, enriched, as he says, with many extracts from the poetic historians of the Ghisnour Magh, (Bibliothèque Orientale, p. 1018).

The most authentic accounts of the two rivers, the Sira (Jaxartes) and the Gien (Oxus), may be found in Sherrif Edrisi, (Geograph. Nubiens. p. 126); Abulfeda, (Descript. Chorasan. in Hudud, loc. cit. p. 21); Abulghazi Eben, who reigned on their banks, (Hist. Genealogique des Tatars, p. 32, 51, 766), and the Turkish Geographers, a MS. in the king of France's library, (Examen Critique des Historiens d'Alexandre, p. 184-260).

^c The territory of Fargana is described by Abulfeda, p. 76, 77.

^d *Ἐν ἰσχυρῇ ἀναγκῇ τὸν βασιλῆα τοῦτον ἐξέστην ἐπὶ Τασχέτ ὡς ἐπὶ Σογδιαν, ἐν Σιρῇ, καὶ τὸν βασιλῆα τὸν τοῦτον ἰσχυρῶς, (Abul-*

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LI.

song,^{*} the first of the dynasty of the Tang, may be justly compared with the Antonines of Rome: his people enjoyed the blessings of prosperity and peace: and his dominion was acknowledged by forty-four lords of the barbarians of Tactary. His last garrisons of Cushgar and Khoten maintained a frequent intercourse with their neighbours of the Jaxartes and Oxus: a recent colony of Persians had introduced into China the astronomy of the Magi; and Tait song might be alarmed by the rapid progress and dangerous vicinity of the Arabs. The influence, and perhaps the supplies, of China revived the hopes of Yezdegerd and the zeal of the worshippers of fire: and he returned with an army of Turks to conquer the inheritance of his fathers. The fortunate Moslems, without unsheathing their swords, were the spectators of his ruin and death. The grandson of Chosroes was betrayed by his servant, insulted by the seditious inhabitants of Mero, and oppressed, defeated, and pursued, by his barbarian allies. He reached the banks of a river, and offered his rings and bracelets for an instant passage in a miller's boat. Ignorant or insensible of royal distress, the rustic replied, that four drams of silver were the daily profit of his mill, and that he would not suspend his work unless the loss were repaid. In this

ed. *Annal.* p. 74). The connection of the Persian and Chinese history is illustrated by *Freret*, (*Mém. de l'Académie*, tom. xvi, p. 244-255); and de *Guignes*, (*Hist. des Huns*, tom. ii, p. 54-59, and for the geography of the borders, tom. ii, p. 1-43).

* *Hist. Stiles*, p. 41-46, in the mid part of the *Statimene Coriorem* of *Thermod*.

moment of hesitation and delay, the last of the Sassanian kings was overtaken and slaughtered by the Turkish cavalry, in the nineteenth year of his unhappy reign.* His son Firuz, an humble client of the Chinese emperor, accepted the station of captain of his guards; and the Magian worship was long preserved by a colony of loyal exiles in the province of Bocharia. His grandson inherited the regal name; but after a faint and fruitless enterprise, he returned to Clodna, and ended his days in the palace of Sigan. The male line of the Sassanides was extinct; but the female captives, the daughters of Persia, were given to the conquerors in servitude, or marriage; and the race of the caliphs and imams was ennobled by the blood of their royal mothers.†

After the fall of the Persian kingdom, the river Oxus divided the territories of the Saracens and of the Turks. This narrow boundary was soon overwhelmed by the spirit of the Arabs: the governors of Chorasan extended their successive inroads; and one of their triumphs was adorned with the buskin of a Turkish queen, which she dropt in

The conquest of Transoxiana, A. D. 710.

* I have endeavoured to harmonise the various narratives of Ebn-
maïn, (Hist. Sicarum, p. 37,) Abulpharagus, (Dynast. p. 110,)
Abulfidâ, (Annal. p. 74, 18), and d'Hérbelot, (p. 485). The end of
Yazdegerd was the only unfortunate and obscure.

† The two daughters of Yazdegerd married Hassan, the son of Ali,
and Mohammed, the son of Amr-ibn-Nu'man; and the first of them was the
father of a numerous progeny. The daughter of Phirouz became the
wife of the caliph Walid, and their son Yazid derived his genuine so-
leilidic descent from the Chosroes of Persia, the Casars of Russia,
and the Chagans of the Turks or Avars, (d'Hérbelot, Bibliothèque, Ori-
ental, p. 94, 497.)

CHAP.

XL.

CHAPTER XL.

her precipitate flight beyond the hills of Bochara.* But the final conquest of Transoxiana,† as well as of Spain, was reserved for the glorious reign of the inactive Walid; and the name of Catibuh, the camel driver, declares the origin and merit of his successful lieutenant. While one of his colleagues displayed the first Mahometan banner on the banks of the Indus, the spacious regions between the Oxus, the Jaxartes, and the Caspian Sea, were reduced by the arms of Catibuh to the obedience of the prophet and of the caliph.‡ A tribute of two millions of pieces of gold was imposed on the infidels; their idols were burnt or broken; the Mussulman chief pronounced a sermon in the new mosch of Carizme; after several battles, the Turkish hords were driven back to the desert; and the emperors of China solicited the friendship of the victorious Arabs. To their industry, the prosperity of the province, the Sogdiana of the ancients, may in a great measure be ascribed;

* It was valued at 2000 pieces of gold, and was the price of Oulidab, the son of Ziyad, a name afterwards infamous by the murder of Thoria, (Ockley's History of the Saracens, vol. ii, p. 142, 143). His brother Salem was accompanied by his wife, the first Arabian woman (A. D. 680) who passed the Oxus; she bore him, or rather stole, the crown and jewels of the princes of the Sogdians, (p. 231, 232).

† A part of Alakfide's geography is translated by Græves, inserted in Hudson's collection of the minor geographers, tom. 30, and annotated, Description Chronologique & Historique, &c. &c., reprenant entre autres, Oxaria, p. 80. The name of Transoxiana, better in sound, equivalent in sense, is only used by Pout de la Caze, (Hist. de Semergence, &c.), and some modern Orientalists; but they are mistaken in ascribing it to the writers of antiquity.

‡ The companions of Catibuh are faintly marked by Elmacin, (Hist. Saracens, p. 84), d'Herbelot, (Bibl. Orient. Cathol. Supplement, Fald), and de Guignes, (Hist. des Huns, tom. i, p. 38, 39).

but the advantages of the soil and climate had been understood and cultivated since the reign of the Macedonian kings. Before the invasion of the Saracens, Carizme, Bochara, and Samarcand, were rich and populous under the yoke of the shepherds of the north. These cities were surrounded with a double wall; and the exterior fortification, of a larger circumference, inclosed the fields and gardens of the adjacent district. The mutual wants of India and Europe were supplied by the diligence of the Sogdian merchants; and the inestimable art of transforming linen into paper, has been diffused from the manufacture of Samarcand over the western world.*

II. No sooner had Abubeker restored the unity of faith and government, than he despatched a circular letter to the Arabian tribes.—“In the name of the most merciful God, to the rest of the true believers. Health and happiness, and the mercy and blessing of God be upon you. I praise the most high God, and I pray for his prophet Mahomet. This is to acquaint you, that I intend to send the true believers into Syria”

Invasion of Syria, A. D. 632.

* A curious description of Samarcand is inserted in the Bibliotheca Avulica-Hispana, tom. 4, p. 208, &c. The librarian Castronovo, it relates, from credible testimony, that paper was first imported from China to Samarcand, A. H. 30, and invented, or rather introduced, at Hecot, A. H. 38. The Eastern library contains paper 319, as old as the 10th or 11th century of the Hegira.

* A separate history of the conquest of Syria has been composed by Al Wakhidi, chief of Haplat, who was born A. D. 746, and died A. D. 822; he likewise wrote the conquest of Egypt, of Diarbekir, &c. Above this meagre and scanty chronicle of the Arabians, Al Wakhidi has the double merit of antiquity and copiousness. His tale and traditions afford an artless picture of the men and the times. Yet his narrative

CHAP. " to take it out of the hands of the infidels"

II.

" And I would have you know; that the fighting
" for religion is an act of obedience to God."

His messengers returned with the tidings of pious and martial ardour which they had kindled in every province; and the camp of Medina was successively filled with the intrepid bands of the Saracens who panted for action, complained of the heat of the season and the scarcity of provisions; and accused with impatient murmurs the delays of the caliph. As soon as their numbers were complete, Abubeker ascended the hill, reviewed the men, the horses, and the arms, and poured forth a fervent prayer for the success of their undertaking. In person and on foot, he accompanied the first day's march; and when the blushing leaders attempted to dismount, the caliph removed their scruples by a declaration, that those who rode, and those who walked, in the service of religion, were equally meritorious. His instructions to the chiefs of the Syrian army, were inspired by the warlike fanaticism which advances to seize, and affects to despise, the objects of earthly ambition.

extensive is too often defective, trifling, and improbable. Till something better shall be found, his learned and spirited interpreter (Ockley, in his *History of the Saracens*, vol. i, p. 21-22) will not deserve the persistent animadversions of Baskin, (*Prodromus ad Hægi Chaldaicum*, p. 236). I am sorry to think that the labours of Ockley were consummated in a jail, (see his preface to the 1st vol. A. D. 1708, in the 2d, 1719, with the list of authors at the end).

The instructions, &c. of the Syrian war, are described by Al Wakieli and Ockley, tom. i, p. 22-27, &c. In the sequel it is necessary to contract, and needless to quote, their circumstantial narrative. My obligations to others shall be noticed.

"Remember," said the successor of the prophet,
 "that you are always in the presence of God, on
 "the verge of death, in the assurance of judg-
 "ment, and the hope of paradise. Avoid in-
 "justice and oppression; consult with your bre-
 "thren, and study to preserve the love and con-
 "fidence of your troops. When you fight the
 "battles of the Lord, acquit yourselves like men,
 "without turning your backs; but let not your
 "victory be stained with the blood of women or
 "children. Destroy no palm-trees, nor burn any
 "fields of corn. Cut down no fruit-trees, nor
 "do any mischief to cattle, only such as you kill
 "to eat. When you make any covenant or ar-
 "ticle, stand to it, and be as good as your word.
 "As you go on, you will find some religious per-
 "sons who live retired in monasteries, and pro-
 "pose to themselves to serve God that way: let
 "them alone, and neither kill them nor destroy
 "their monasteries;" and you will find another
 "sort of people that belong to the synagogue of
 "Satan, who have shaven crowns;* be sure you
 "cleave their skulls; and give them no quarter
 "till they either turn Mahometans or pay tri-

* Notwithstanding this precept, St. Paul (Histoires des Iles Egyptiennes, tom. II. p. 102, edit. Lacombe) represents the Buddhists as the implacable enemies of the Christian monks. For my own part I am more inclined to suspect the cruelty of the Arabian robbers, and the perfidies of the German philosophers.

† Even in the seventh century, the monks were generally laymen; they wore their hair long and dishevelled, and dressed their heads when they were secular priests. The previous tonsure was sacred and mysterious. It was the crown of virtue; till it was likewise a ritual decision, and every priest was a King, &c. (Thomassin, Description de l'Eglise, tom. I. p. 771-773, especially p. 777, 778.)

CHAP. "hate." All profane or frivolous conversation;
 III. all dangerous recollection of ancient quarrels, was
 severely prohibited among the Arabs; in the tu-
 mult of a camp, the exercises of religion were as-
 siduously practised; and the intervals of action
 were employed in prayer, meditation, and the
 study of the Koran. The abuse, or even the use,
 of wine was chastised by fourscore strokes on the
 soles of the feet, and in the fervour of their pri-
 mitive zeal many secret sinners revealed their
 fault, and solicited their punishment. After some
 hesitation the command of the Syrian army was
 delegated to Abu Obeidah, one of the fugitives
 of Mecca and companions of Mahomet; whose
 zeal and devotion were assuaged, without being
 abated, by the singular mildness and benevolence
 of his temper. But in all the emergencies of
 war, the soldiers demanded the superior genius
 of Caled; and whoever might be the choice of
 the prince, the *sword of God* was both in fact and
 name the foremost leader of the Saracens. He
 obeyed without reluctance; he was consulted
 without jealousy; and such was the spirit of the
 man, or rather of the times, that Caled professed
 his readiness to serve under the banner of the
 faith, though it were in the hands of a child or
 an enemy. Glory, and riches, and dominion,
 were indeed promised to the victorious Mussul-
 man; but he was carefully instructed, that if
 the goods of this life were his only incitement,
 they likewise would be his only reward.

Siege of
 Hama.

One of the fifteen provinces of Syria, the cul-
 tivated lands to the eastward of the Jordan, had

been decorated by Roman vanity with the name of *Arabia*;^b and the first arms of the Saracens were justified by the semblance of a national right. The country was enriched by the various benefits of trade; by the vigilance of the emperors it was covered with a line of forts; and the populous cities of Gerasa, Philadelphia, and Bosra,^c were secure, at least from a surprise, by the solid structure of their walls. The last of these cities was the eighteenth station of Medina: the road was familiar to the caravans of Hejaz and Irak, who annually visited this plenteous market of the province and the desert: the perpetual jealousy of the Arabs had trained the inhabitants to arms; and twelve thousand horse could sally from the gates of Bosra, an appellation which signifies, in the Syriac language, a strong tower of defence. Encouraged by their first success against the open towns and flying parties of the borders, a detachment of four thousand Moslems presumed to summon and attack the fortress of Bosra. They were oppressed by the numbers of the Syrians; they were saved by the presence of Caled, with fifteen hundred horse: he blamed the enterprise, restored the battle, and rescued his friend, the

^b Hæc Arabia sit concerta, exaltataque Nabathæa contigua: optima variatæ commerciorum, metropoles optata validæ ac castellæ, quæ ad repellendos gentium vicinorum incursus, sollicitudo pervigil: totiusque pro opportunitate talis exiit ac exitus. *Annulus Maronitæ* xiv, & *Reland. Palestin. tom. i, p. 83, 84.*

^c With Gerasa and Philadelphia, Ammianus praises the fortifications of Bosra firmitate castrosum. They deserved the same praise in the time of Abulfeda, (*Tabel. Syriæ*, p. 98), who describes this city, the metropolis of Hauran, (*Aleppo*), four days journey from Damascus. The Hebrew etymology I learn from *Reland. Palestin. tom. ii, p. 266.*

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LI.

venerable Serjabil, who had vainly invoked the unity of God and the promise of the apostle. After a short repose, the Moslems performed their ablutions with sand instead of water;^a and the morning prayer was recited by Caled before they mounted on horseback. Confident in their strength, the people of Bosra threw open their gates, drew their forces into the plain, and swore to die in the defence of their religion. But a religion of peace was incapable of withstanding the fanatic cry of "Fight, fight! Paradise, paradise!" that re-echoed in the ranks of the Saracens; and the uproar of the town, the ringing of bells,^b and the exclamations of the priests and monks, increased the dismay and disorder of the Christians. With the loss of two hundred and thirty men, the Arabs remained masters of the field; and the ramparts of Bosra, in expectation of human or divine aid, were crowded with holy crosses and consecrated banners. The governor Romanus had recommended an early submission: despised by the people, and degraded from his office, he still retained the desire and opportunity

^a The people of a desert and an army was obliged to allow this ready succedaneum for water. (Koran, c. III, p. 86; c. v, p. 92; but the Arabian and Persian accounts have embarrassed his free purification with many needless and ridiculous. (Roland de Belig. Mahommet. l. i, p. 87, 93. Charlot, Voyages en Perse, tom. iv.)

^b The bells ring / Okeley, vol. i, p. 38. Yet I much doubt whether this expression can be justified by the text of Al Wakidi, or the practice of the times. Ad Græcos, says the learned Dromæus, (Glossæ, not. et infim. Græciar. tom. i, p. 114), campanarum usus scribis tantum et etiam nunc rarissimus est. The oldest example which he can find is the Byzantine writers is of the year 1040; but the Venetians pretend, that they introduced bells at Constantinople in the 14th century.

of revenge. In a nocturnal interview, he informed the enemy of a subterraneous passage from his house under the wall of the city: the son of the caliph, with an hundred volunteers, were committed to the faith of this new ally, and their successful intrepidity gave an easy entrance to their companions. After Caled had imposed the terms of servitude and tribute, the apostate or convert avowed in the assembly of the people his meritorious treason. "I renounce your society," said Romanus, "both in this world, and the world to come. And I deny him that was crucified, and whosoever worships him. And I choose God for my Lord, Islam for my faith, Mecca for my temple, the Moslems for my brethren, and Mahomet for my prophet: who was sent to lead us into the right way, and to exalt the true religion in spite of those who join partners with God."

The conquest of Boara, four days journey from Damascus,¹ encouraged the Arabs to besiege the ancient capital of Syria.² At some distance from the walls, they encamped among the groves and mountains of that delicious territory,³ and the

See of
Damascus,
A. D. 634.

¹ Damascus is properly described by the *Geograph. Nych.* p. 116. 117, and his translators, *Blount*, *Appendix*, p. 81; *Abulfeda*, *Tabula Syriae*, p. 100; *Schultens*, *Index*, *Geograph.* ad *Vil. Salazar*; *W. Herbelot*, *Biblioth. Orient.* p. 191; *Thévenot*, *Voyage de Levant*, *tom. I.* p. 428-429; *Marmadick*, *Journey from Aleppo to Jerusalem*, p. 122-123, and *Pocock*, *Description of the East*, vol. II. p. 117-118.

² *Kobilaum el-Ham*, says *Justin*. According to the oriental tradition, it was under this Aleppo or Antiochia. *Joseph. Antiq. Jud.* A. I. c. 15. §. 34, 39, edit. Havercamp. *Justin*, *l. xxi.* §. 1.

³ The *geograph.* has *Antiochia el-Ham*, but the *Geograph. Nych.* has *Antiochia el-Ham*, and the *Geograph. Nych.* has *Antiochia el-Ham*.

CHAP.

II.

usual option of the Mahometan faith, of tribute or of war, was proposed to the resolute citizens, who had been lately strengthened by a reinforcement of five thousand Greeks. In the decline as in the infancy of the military art, an hostile defiance was frequently offered and accepted by the generals themselves: many a lance was shattered in the plain of Damascus, and the personal prowess of Caled was signalized in the first rally of the besieged. After an obstinate combat, he had overthrown and made prisoner one of the Christian leaders, a stout and worthy antagonist. He instantly mounted a fresh horse, the gift of the governor of Palmyra, and pushed forwards to the front of the battle. "Repose yourself for a moment," said his friend Derar, "and permit me to supply your place: you are fatigued with fighting with this dog." "O Derar!" replied the indefatigable Saracen, "we shall rest in the world to come. He that labours to-day shall rest to-morrow." With the same unabated ardour, Caled answered, encountered and vanquished a second champion; and

See, however, the other two letters, which are very different in style; see the notes on the first letter, in the edition of the letters of Julian, vol. i. p. 302. These epistolary epigrams are occasioned by the siege of Damascus, of which the author sends an hundred to his friend Scipion, and this character of them is quoted by Paterius, Spadlin, &c. in the notes, among the genuine epigrams of Julian. How could they conclude that the writer is an imitator of Demosthenes, the latter alludes, that the poetical style is only used in the first, a story which Julian never related or approached?

Voltaire, who quotes a keen and lively glance over the surface of history, has been struck with the resemblance of the first Mahomet and the heroes of the Iliad; the siege of Troy and that of Damascus. (Hist. Générale, tom. 1, p. 348).

the heads of his two captives who refused to abandon their religion were indignantly hurled into the midst of the city. The event of some general and partial actions reduced the Damascenes to a closer defence: but a messenger whom they dropt from the walls, returned with the promise of speedy and powerful succour, and their tumultuous joy conveyed the intelligence to the camp of the Arabs. After some debate, it was resolved by the generals to raise, or rather to suspend, the siege of Damascus, till they had given battle to the forces of the emperor. In the retreat, Calad would have chosen the more perilous station of the rear-guard; he modestly yielded to the wishes of Abu Obeidah. But in the hour of danger he flew to the rescue of his companion, who was rudely pressed by a sally of six thousand horse and ten thousand foot, and few among the Christians could relate at Damascus the circumstances of their defeat. The importance of the contest required the junction of the Saracens who were dispersed on the frontiers of Syria and Palestine; and I shall transcribe one of the circular mandates which was addressed to Amrou the future conqueror of Egypt.

“ In the name of the most merciful God: from
 “ Calad to Amrou, health and happiness. Know
 “ that thy brethren the Moslems design to march
 “ to Azmadin, where there is an army of seven-
 “ ty thousand Greeks, who purpose to come
 “ against us, that they may extinguish the light of
 “ God with their mouths; but God preserveth his

CHAP. "light in spite of the infidels." As soon, there-
 I.I. fore, as this letter of mine shall be delivered to
 thy hands, come with those that are with thee
 to Aiznadin, where thou shalt find us if it
 please the most high God." The summons
 were cheerfully obeyed, and the forty-five thou-
 sand Moslems who met on the same day, on
 the same spot, ascribed to the blessing of provi-
 dence the effects of their activity and zeal.

Battle of
 Aiznadin,
 A. D. 638,
 July 13.

About four years after the triumph of the Per-
 sian war, the repose of Heraclius and the empire
 was again disturbed by a new enemy, the power of
 whose religion was more strongly felt than it was
 clearly understood by the Christians of the East. In
 his palace of Constantinople or Antioch, he was
 awakened by the invasion of Syria, the loss of Bosta,
 and the danger of Damascus. An army of seventy
 thousand veterans, or new levies, was assembled
 at Hems or Emesa, under the command of his
 general Werdan;¹ and these troops, consisting
 chiefly of cavalry, might be indifferently styled
 either Syrians, or Greeks, or Romans: *Syrians*,
 from the place of their birth or warfare; *Greeks*,

¹ These words are the text of the Koran, s. ix. 29; s. vi. 114. Like our omens of the last century, the Madena, on every familiar or important occasion, spoke the language of their captives; a style more natural in those times, than the Hebrew idiom transplanted into the climate and dialect of Britain.

² The name of Werdan is unknown to Theophrastus, and, though it might belong to an Armenian chief, has very little of a Greek aspect or sound. If the Byzantine historians have ranged the oriental names, the Arabs, in this instance, likewise have taken ample revenge on their enemies. In transposing the Greek character from right to left, might they not produce, from the familiar appellation of *Arabs*, something like the program *Werdan*?

from the religion and language of their sovereign; and *Romans*, from the proud appellation which was still profaned by the successors of Constantine. On the plain of Aizuadla, as Werdan rode on a white mule decorated with gold chains, and surrounded with ensigns and standards, he was surprised by the near approach of a fierce and naked warrior, who had undertaken to view the state of the enemy. The adventurous valour of Derar was inspired, and has perhaps been adorned, by the enthusiasm of his age and country. The hatred of the Christians, the love of spoil, and the contempt of danger, were the ruling passions of the audacious Saracen; and the prospect of instant death could never shake his religious confidence, or ruffle the calmness of his resolution, or even suspend the frank and martial pleasantry of his humour. In the most hopeless enterprises, he was bold, and prudent, and fortunate: after innumerable hazards, after being thrice a prisoner in the hands of the infidels, he still survived to relate the achievements, and to enjoy the rewards, of the Syrian conquest. On this occasion, his single lance maintained a flying fight against thirty Romans, who were detached by Werdan; and after killing or unhorsing seventeen of their number, Derar returned in safety to his applauding brethren. When his rashness was mildly censured by the general, he excused himself with the simplicity of a soldier. "Nay," said Derar, "I did not begin first: but they came out to take me, and I was afraid that God should see me turn my back: and indeed I fought in good earnest, and

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II.

"without doubt God assisted me against them :
"and had I not been apprehensive of disobeying
"your orders, I should not have come away as
"I did ; and I perceive already that they will
"fall into our hands." In the presence of both
armies, a venerable Greek advanced from the
ranks with a liberal offer of peace ; and the de-
parture of the Saracens would have been purchas-
ed by a gift to each soldier of a turban, a robe,
and a piece of gold : ten robes, and an hundred
pieces to their leader ; one hundred robes, and
a thousand pieces to the caliph. A smile of in-
dignation expressed the refusal of Calid. "Ye
"Christian dogs, you know your option : the
"Koran, the tribute, or the sword. We are a
"people whose delight is in war, rather than in
"peace ; and we despise your pitiful alms, since
"we shall be speedily masters of your wealth,
"your families, and your persons." Notwith-
standing this apparent disdain, he was deeply
conscious of the public danger : those who had
been in Persia, and had seen the armies of Chos-
roes, confessed that they never beheld a more
formidable array. From the superiority of the
enemy, the artful Saracen derived a fresh incen-
tive of courage. "You see before you," said he,
"the united force of the Romans ; you cannot
"hope to escape, but you may conquer Syria in
"a single day. The event depends on your
"discipline and patience. Reserve yourselves
"till the evening. It was in the evening that
"the prophet was accustomed to vanquish." Dur-
ing two successive engagements, his temperate
firmness sustained the darts of the enemy, and the

murmurs of his troops. At length, when the spirits and quivers of the adverse line were almost exhausted, Calid gave the signal of onset and victory. The remains of the imperial army fled to Antioch, or Cæsarea, or Damascus; and the death of four hundred and seventy Moslems was compensated by the opinion that they had sent to hell above fifty thousand of the infidels. The spoil was inestimable; many banners and crosses of gold and silver, precious stones, silver and gold chains, and innumerable suits of the richest armour and apparel. The general distribution was postponed till Damascus should be taken: but the seasonable supply of arms became the instrument of new victories. The glorious intelligence was transmitted to the throne of the caliph, and the Arabian tribes, the coldest or most hostile to the prophet's mission, were eager and importunate to share the harvest of Syria.

The sad tidings were carried to Damascus by the speed of grief and terror; and the inhabitants beheld from their walls the return of the heroes of Aiannadin. Amrou led the van at the head of nine thousand horse: the bands of the Saracens succeeded each other in formidable review; and the rear was closed by Calid in person, with the standard of the black eagle. To the activity of Derar he intrusted the commission of patrolling round the city with two thousand horse, of scouring the plain, and of intercepting all succour or intelligence. The rest of the Arabian chiefs were fixed in their respective stations before the seven gates of Da-

The Arabs
return to
Damascus.

CHAP. masons; and the siege was renewed with fresh
 II. vigour and confidence. The art, the labour, the
 military engines, of the Greeks and Romans are
 seldom to be found in the simple, though successful,
 operations of the Saracens: it was sufficient
 for them to invest a city with arms, rather than
 with trenches; to repel the sallies of the besieged;
 to attempt a stratagem or an assault; or
 to expect the progress of famine and discontent.
 Damascus would have acquiesced in the trial of
 Airmadit, as a final and peremptory sentence be-
 tween the emperor and the caliph; her courage
 was rekindled by the example and authority of
 Thomas, a noble Greek, illustrious in a private
 condition by the alliance of Heraclius.* The
 tumult and illumination of the night proclaimed
 the design of the morning sally; and the
 Christian hero, who affected to despise the en-
 thusiasm of the Arabs, employed the resource of
 a similar superstition. At the principal gate,
 in the sight of both armies, a lofty crucifix was
 erected; the bishop, with his clergy, accompani-
 ed the march, and laid the volume of the New
 Testament before the image of Jesus; and the
 contending parties were scandalized or edified by
 a prayer, that the Son of God would defend his
 servants and vindicate his truth. The battle
 raged with incessant fury; and the dexterity of

* Vanity prompted the Arabs to believe, that Thomas was the son-in-law of the emperor. We know the children of Heraclius by his two wives; and his youngest daughter would not have married so early at Damascus, (see Damasco, *Par. Byzantia*, p. 118, 119). Had he been less religious, I might only suspect the legitimacy of the claim.

Thomas,* an incomparable archer, was fatal to the boldest Sarazens, till their death was revenged by a female heroine. The wife of Aban, who had followed him to the holy war, embraced her expiring husband. "Happy," said she, "happy art thou, my dear: thou art gone to thy Lord who first joined us together, and then parted us asunder. I will revenge thy death, and endeavour to the utmost of my power to come to the place where thou art, because I love thee. Henceforth shall no man ever touch me more, for I have dedicated myself to the service of God." Without a groan, without a tear, she washed the corpse of her husband, and buried him with the usual rites. Then grasping the manly weapons, which in her native land she was accustomed to wield, the intrepid widow of Aban sought the place where his murderer fought in the thickest of the battle. Her first arrow pierced the hand of his standard-bearer: her second wounded Thomas in the eye; and the fainting Christians no longer beheld their ensign or their leader. Yet the generous champion of Damascus refused to withdraw to his palace: his wound was dressed on the rampart: the fight was continued till the evening; and the Syrians rested on their arms. In the silence of the night, the signal was given by a stroke on the great bell; the gates were thrown open, and each gate discharged an impetuous

* Al Waziri (Ockley, p. 171) says "with poisoned arrows," but this savage invention is so repugnant to the practice of the Greeks and Romans, that I must suspect, on this occasion, the malevolent credulity of the Sarazens.

CHAP.
II.

column on the sleeping camp of the Saracens. Caled was the first in arms; at the head of four hundred horse he flew to the post of danger, and the tears trickled down his iron cheeks, as he uttered a fervent ejaculation. "O God! who never sleepest, look upon thy servants, and do not deliver them into the hands of their enemies." The valour and victory of Thomas were arrested by the presence of the *sword of God*; with the knowledge of this peril, the Moslems recovered their ranks, and charged the assailants in the flank and rear. After the loss of thousands, the Christian general retreated with a sigh of despair, and the pursuit of the Saracens was checked by the military engines of the rampart.

The city is
taken by
storm, and
captivated,
A. D.
634.

After a siege of seventy days,* the patience, and perhaps the provisions, of the Damascenes were exhausted; and the bravest of their chiefs submitted to the hard dictates of necessity. In the occurrences of peace and war, they had been taught to dread the fierceness of Caled, and to revere the mild virtues of Abu Obekdah. At the hour of midnight, one hundred chosen deputies of the clergy and people were introduced to the tent of that venerable commander. He received and

* Abulfeda allows only seventy days for the siege of Damascus, (Annal. Moslem., p. 87, var. Reiske); but Elmacini, who mentions this episode, protracts the term to six months, and ascribes the use of falcons by the Saracens, (Hist. Saracen., p. 24, 32). Even this longer period is insufficient to fill the interval between the battle of Azmarin (July, A. D. 628) and the surrender of Omei, (2ME July, A. D. 634), to whose reign the conquest of Damascus is unanimously ascribed, (1) Wakali, apud Ockley, vol. i., p. 115. Abulpharagius, Dynast., p. 147, var. Pococky. Perhaps, as in the Trojan war, the operations were interrupted by excursions and detachments, till the last seventy days of the siege.

dismissed them with courtesy. They returned with a written agreement, on the faith of a companion of Mahomet; that all hostilities should cease; that the voluntary emigrants might depart in safety, with as much as they could carry away of their effects; and that the tributary subjects of the caliph should enjoy their lands and houses, with the use and possession of seven churches. On these terms, the most respectable hostages, and the gate nearest to his camp, were delivered into his hands: his soldiers imitated the moderation of their chief; and he enjoyed the submissive gratitude of a people whom he had rescued from destruction. But the success of the treaty had relaxed their vigilance, and in the same moment the opposite quarter of the city was betrayed and taken by assault. A party of an hundred Arabs had opened the eastern gate to a more inexorable foe. "No quarter," cried the rapacious and sanguinary Caled, "no quarter to the enemies of the Lord." His trumpets sounded, and a torrent of Christian blood was poured down the streets of Damascus. When he reached the church of St. Mary, he was astonished and provoked by the peaceful aspect of his companions: their swords were in the scabbard, and they were surrounded by a multitude of priests and monks. Abu Obaidah saluted the general: "God," said he, "has delivered the city into my hands by way of surrender, and has saved the believers the trouble of fighting." "And am I not," replied the indignant Caled, "am I not the lieutenant of the commander of the faithful? Have I not taken the city by storm? The unbelievers shall

CHAP.

LI.

"perish by the sword. Fall on." The hungry and cruel Arabs would have obeyed the welcome command; and Damascus was lost, if the benevolence of Abu Obeidah had not been supported by a decent and dignified firmness. Throwing himself between the trembling citizens and the most eager of the barbarians, he adjured them by the holy name of God, to respect his promise, to suspend their fury, and to wait the determination of their chiefs. The chiefs retired into the church of St. Mary; and after a vehement debate, Calad submitted in some measure to the reason and authority of his colleague; who urged the sanctity of a covenant, the advantage as well as the honour which the Moslems would derive from the punctual performance of their word, and the obstinate resistance which they must encounter from the distrust and despair of the rest of the Syrian cities. It was agreed that the sword should be sheathed; that the part of Damascus which had surrendered to Abu Obeidah, should be immediately entitled to the benefit of his capitulation; and that the final decision should be referred to the justice and wisdom of the caliph.^b A large majority of the people accepted the terms of toleration and tribute: and Damascus is still peopled by twenty thousand Christians. But the valiant Thomas, and the free-born patriots who had fought under his banner, embraced the alternative of poverty and exile. In the adjacent meadow, a numerous encampment was formed of

^b It appears from Abuulfeda (p. 125) and Elmagan, p. 117, that this distinction of the two parts of Damascus was long remembered, though not always respected, by the Mahometan sovereigns. See Harwood Eutychius, (Annal. ann. ii, p. 379, 380, 383).

priests and laymen, of soldiers and citizens, of women and children: they collected, with haste and terror, their most precious moveables; and abandoned with loud lamentations or silent anguish their native homes, and the pleasant banks of the Pharphar. The inflexible soul of Caled was not touched by the spectacle of their distress; he disputed with the Damascenes the property of a magazine of corn; endeavoured to exclude the garrison from the benefit of the treaty; consented, with reluctance, that each of the fugitives should arm himself with a sword, or a lance, or a bow; and sternly declared, that, after a respite of three days, they might be pursued and treated as the enemies of the Moslems.

The passion of a Syrian youth completed the ruin of the exiles of Damascus. A nobleman of the city of the name of Jonas,* was betrothed to a wealthy maiden; but her parents delayed the consummation of his nuptials, and their daughter was persuaded to escape with the man whom she had chosen. They corrupted the nightly watchmen of the gate Keisan: the lover, who led the way, was encompassed by a squadron of Arabs; but his exclamation in the Greek tongue,—“The

CHAP.

L.

Furnish of
the Damascenes.

* On the fate of these lovers, whose he names Phœcyas and Endocia, Mr. Hughes has built the siege of Damascus, one of our most popular tragedies, and which possesses the rare merit of blending romance and history, the manners of the times and the feelings of the heart. The foolish delivery of the players compelled him to soften the guilt of the hero and the despair of the heroine. Instead of a fine tragedy, Phœcyas treats the Arabs as an honourable ally; instead of prompting their pursuit, he flies to the succour of his countrymen, and, after killing Caled and Deser, is himself mortally wounded, and expires in the presence of Endocia, who possesses her resolution to take the veil at Constantinople. A tragic catastrophe!

CHAP.

II.

"bird is taken," admonished his mistress to hasten her return. In the presence of Caled, and of death, the unfortunate Jonas professed his belief in one God, and his apostle Mahomet: and continued, till the season of his martyrdom, to discharge the duties of a brave and sincere Mussulman. When the city was taken, he flew to the monastery where Eudocia had taken refuge; but the lover was forgotten; the apostate was scorned; she preferred her religion to her country; and the justice of Caled, though deaf to mercy, refused to detain by force a male or female inhabitant of Damascus. Four days was the general confined to the city by the obligation of the treaty, and the urgent cares of his new conquest. His appetite for blood and rapine would have been extinguished by the hopeless computation of time and distance; but he listened to the importunities of Jonas, who assured him that the weary fugitives might yet be overtaken. At the head of four thousand horse, in the disguise of Christian Arabs, Caled undertook the pursuit. They halted only for the moments of prayer; and the guide had a perfect knowledge of the country. For a long way the footsteps of the Damascenes were plain and conspicuous: they vanished on a sudden; but the Saracens were comforted by the assurance that the caravan had turned aside into the mountains, and must speedily fall into their hands. In traversing the ridges of the Libanus, they endured intolerable hardships, and the sinking spirits of the veteran fanatics were supported and cheered by the unconquer-

able ardour of a lover. From a peasant of the country, they were informed that the emperor had sent orders to the colony of exiles, to pursue without delay the road of the sea-coast, and of Constantinople; apprehensive, perhaps, that the soldiers and people of Antioch might be discouraged by the sight and the story of their sufferings. The Saracens were conducted through the territories of Gabala* and Laodicea, at a cautious distance from the walls of the cities; the rain was incessant, the night was dark, a single mountain separated them from the Roman army; and Calad, ever anxious for the safety of his brethren, whispered an ominous dream in the ear of his companion. With the dawn of day, the prospect again cleared, and they saw before them, in a pleasant valley, the tents of Damascus. After a short interval of repose and prayer, Calad divided his cavalry into four squadrons, committing the first to his faithful Derir, and reserving the last for himself. They successively rushed on the promiscuous multitude, insufficiently provided with arms, and already vanquished by sorrow and fatigue. Except a captive who was pardoned and dismissed, the Arabs enjoyed the satisfaction of believing that not a Christian of either sex escaped the edge of their simitars. The gold and silver of Damascus was scattered over the

* The towns of Gabala and Laodicea, which the Arabs passed, still exist in a state of decay. (Mausmeil, p. 11, 12. Pococke, vol. II. p. 12.) Had not the Christians been overthrown, they must have crossed the Orontes on some bridge in the narrow valley between Antioch and the sea, and might have rejoined the high road to Constantinople at Nicomedia. The *staurupolis* will represent the steeple and battlements. (p. 146, 148, 281, 282, edit. Waddings.)

CHAP.

LI.

CORRIGENDUM

camp, and a royal wardrobe of three hundred load of silk might clothe an army of naked barbarians. In the tumult of the battle, Janas sought and found the object of his pursuit; but her resentment was inflamed by the last act of his perfidy; and as Eudocia struggled in his hateful embraces, she struck a dagger to her heart. Another female, the widow of Thomas, and the real or supposed daughter of Heraclius, was spared and released without a ransom; but the generosity of Calad was the effect of his contempt; and the haughty Saracen insulted, by a message of defiance, the throne of the Cæsars: Calad had penetrated above an hundred and fifty miles into the heart of the Roman province: he returned to Damascus with the same secrecy and speed. On the accession of Omar, the sword of God was removed from the command; but the caliph, who blamed the rashness, was compelled to applaud the vigour and conduct, of the enterprise.

Fair of
Abyla.

Another expedition of the conquerors of Damascus will equally display their avidity and their contempt for the riches of the present world. They were informed that the produce and manufactures of the country were annually collected in the fair of Abyla,* about thirty miles from the city; that the cell of a devout hermit was visited at the same time by a multitude of pilgrims; and that the festival of trade and superstition would be ennobled

* *Dair el-Din*. After retracing the last word, the copyist, I believe, discovered that *Abila* of Syria lies between Damascus and Heliopolis: the same *Abila* signifies a vineyard) concurs with the position to justify my conjecture; (Rehder, *Palaestina*, tom. i. p. 347; tom. ii. p. 223, 227).

by the nuptials of the daughter of the governor of Tripoli. Abdallah, the son of Jaafar, a glorious and holy martyr, undertook, with a banner of five hundred horse, the pious and profitable commission of despoiling the infidels. As he approached the fair of Abyla, he was astonished by the report of the mighty concourse of Jews and Christians, Greeks and Armenians, of natives of Syria and of strangers of Egypt, to the number of ten thousand, besides a guard of five thousand horse that attended the person of the bride. The Saracens paused. "For my own part," said Abdallah, "I dare not go back; our foes are many, our danger is great, but our reward is splendid and secure, either in this life or in the life to come. Let every man, according to his inclination, advance or retire." Not a Mussulman deserted his standard. "Lead the way," said Abdallah to his Christian guide, "and you shall see what the companions of the prophet can perform." They charged in five squadrons; but after the first advantage of the surprise, they were encompassed and almost overwhelmed by the multitude of their enemies; and their valiant hand is fancifully compared to a white spot in the skin of a black camel.* About the hour of sunset, when their weapons dropped from their hands, when they panted on the verge of eternity, they discovered an approaching cloud of dust, they

* I am bolder than Mr. Ockley, (vol. i. p. 164), who dares not insert this figurative expression in the text, though he observes in a marginal note, that the Arabians often borrow their similes from that useful and familiar animal. The similes may be equally figurative in the songs of the Laplanders.

CHAP.

LII

heard the welcome sound of the *tebir*,² and they soon perceived the standard of Caled, who flew to their relief with the utmost speed of his cavalry. The Christians were broken by his attack, and slaughtered in their flight, as far as the river of Tripoli. They left behind them the various riches of the fair; the merchandises that were exposed for sale, the money that was brought for purchase, the gay decorations of the nuptials, and the governor's daughter, with forty of her female attendants. The fruits, provisions, and furniture, the money, plate, and jewels, were diligently laden on the backs of horses, asses, and mules; and the holy robbers returned in triumph to Damascus. The hermit, after a short and angry controversy with Caled, declined the crown of martyrdom, and was left alive in the solitary scene of blood and devastation.

Siege of
Heliopolis
and Emesa,
A. D. 633.

Syria,³ one of the countries that have been improved by the most early cultivation, is not unworthy of the preference.³ The heat of the

² We heard the *tebir*; as the Arabs call

Their shout of onset, when with loud appeal

They challenge heaven, as if demanding conquest.

This word, so formidable in their holy wars, is a verb active *tebir* O'key in his index of the second conjugation, from *Kabara*; which signifies saying *Alla Akbar*, God is most mighty!

³ In the geography of Abulfeda, the description of Syria, his native country, is the most interesting and authentic portion. It was published in Arabic and Latin, Lipsæ, 1766, in quarto, with the learned notes of Koeber and Beake, and some extracts of geography and natural history from the *Im th Warilli*. Among the modern travels, Pape's description of the East, (of Syria and Mesopotamia, vol. ii, p. 88-309), is a work of superior learning and dignity; but the author too often confounds what he had seen and what he had read.

⁴ The praises of Diocynus are just and lively. See *see an* (Syria)

climate is tempered by the vicinity of the sea and mountains, by the plenty of wood and water; and the produce of a fertile soil affords the subsistence, and encourages the propagation, of men and animals. From the age of David to that of Heraclius, the country was overspread with ancient and flourishing cities: the inhabitants were numerous and wealthy; and, after the slow ravage of despotism and superstition, after the recent calamities of the Persian war, Syria could still attract and reward the rapacious tribes of the desert. A plain, of ten days journey, from Damascus to Aleppo and Antioch, is watered, on the western side, by the winding course of the Orontes. The hills of Libanus and Anti-Libanus are planted from north to south, between the Orontes and the Mediterranean, and the epithet of *hollow* (Cœlesyria) was applied to a long and fruitful valley, which is confined in the same direction by the two ridges of snowy mountains.* Among the cities, which are enumerated by Greek and oriental names in the geography and conquest of Syria, we may distinguish Emesa or Hems, He-

μεσηναι et emesene adp̄i cetero, (in Periop̄ra, v. 802, in tom. iv, Geograph. Minor. Hædani). In another place he styles the country *emessensis* arab, (v. 698). He proceeds to say,

Εκτα δὲ τοῦ ὅρατος οὐκ οὐδὲν ἄλλοτε γὰρ

ἔστιν οὐ ποταμοὶ οὐκ ὄρηται ἄλλοτε ἄλλοτε.

v. 811, 812.

This poetical geography lived in the age of Augustus, and his description of the world is illustrated by the Greek commentary of Eustathius, who paid the same compliment to Homer and Demetrius, (Fabric. Biblioth. Græc. l. iv, c. 2, tom. iii, p. 21, &c.)

* The topography of the Libanus and Anti-Libanus, is excellently described by the learning and sense of Reland, (Palæstin. tom. i, p. 311-386).

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LI.

liopolis or Baalbec, the former as the metropolis of the plain, the latter as the capital of the valley. Under the last of the Cæsars, they were strong and populous: the turrets glittered from afar: an ample space was covered with public and private buildings; and the citizens were illustrious by their spirit, or at least by their pride; by their riches, or at least by their luxury. In the days of paganism, both Emesa and Heliopolis were addicted to the worship of Baal, or the sun; but the decline of their superstition and splendour has been marked by a singular variety of fortune. Not a vestige remains of the temple of Emesa, which was equalled in poetic style to the summits of mount Libanus,* while the ruins of Baalbec, invisible to the writers of antiquity, excite the curiosity and wonder of the European traveller.† The measure of the temple is two hundred feet in

* *— Eminent fastigia celsa prominent*

*Nam diffusi solo latus exilicet; ac sudat auras
Turbibus in cælum nitentibus; incelsa clares
Cœ stadiis aërit*

Denique hæmionæo devoti pectuscoli

Vitæ agitant. Libanus frondosa circumta turget,

Et tænes bis extant celsi fastigia templi.

These verses of the Latin version of Rufus Avienus are wanting in the Greek original of Dionysius, and since they are likewise omitted by Mustathius, I must, with Fabricius, (Bibl. Lat. tom. iii, p. 121, edit. Ernesti), and against Salmonas, *ind. Vopiscum*, p. 360, 367, in Hist. Augustæ, ascribe them to the Senecæ rather than to the MSS. of Avienus.

† I am much better satisfied with Maundrell's slight sketch (*Itinerary*, p. 124-129) than with the pompous tale of Dr. Pocock, (*Description of the East*, vol. ii, p. 166-113); but every preceding account is surpassed by the magnificent description and drawings of M. M. Dawkins and Wood, who have transported into England the ruins of Palmyra and Baalbec.

length, and one hundred in breadth: the front is adorned with a double portico of eight columns; fourteen may be counted on either side; and each column, forty-five feet in height, is composed of three massy blocks of stone or marble. The proportions and ornaments of the Corinthian order express the architecture of the Greeks; but as Baalbec has never been the seat of a monarch, we are at a loss to conceive how the expence of these magnificent structures could be supplied by private or municipal liberality.* From the conquest of Damascus the Saracens proceeded to Heliopolis and Emesa: but I shall decline the repetition of the sallies and combats which have been already shewn on a larger scale. In the prosecution of the war, their policy was not less effectual than their sword. By short and separate truces they dissolved the union of the enemy; accustomed the Syrians to compare their friendship with their enmity; familiarized the idea of their language, religion, and manners; and exhausted, by clandestine purchase, the magazines and arsenals of the cities which they returned to besiege. They aggravated the ransom of the more wealthy or the more obstinate; and Chalcis alone was taxed at five thousand ounces of gold, five thousand ounces of silver, two thousand robes of silk, and as many figs

* The Orientalists explain the prodigy by a never-failing expedient. The edifices of Baalbec were constructed by the families of the gens, (Hist. de Timour Rec. tom. iii. l. vi. s. 21. p. 311, 312; Voyage d'Ottom, tom. i. p. 336. With less alacrity, but with equal ignorance, Abulfeda and Ibn Chalkal ascribe them to the Seleucæ or Asidians. Non sunt in omni Syria ædificia magnificientia. ins. (Tabula Syriæ. p. 123.)

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LI.

and olives as would load five thousand asses. But the terms of truce or capitulation⁴ were faithfully observed; and the lieutenant of the caliph, who had promised not to enter the walls of the captive Baulbec, remained tranquil and immovable in his tent till the jarring factions solicited the interposition of a foreign master. The conquest of the plain and valley of Syria was achieved in less than two years. Yet the commander of the faithful reproved the slowness of their progress, and the Saracens, bewailing their fault with tears of rage and repentance, called aloud on their chiefs to lead them forth to fight the battles of the Lord. In a recent action, under the walls of Emesa, an Arabian youth, the cousin of Caled, was heard aloud to exclaim,—“ Methinks I see
 “ the black-eyed girls looking upon me; one of
 “ whom, should she appear in this world, all
 “ mankind would die for love of her. And I see
 “ in the hand of one of them, an handkerchief of
 “ green silk, and a cap of precious stones, and she
 “ beckons me, and calls out, come hither quickly,
 “ for I love thee.” With these words, charging the Christians, he made havock wherever he went, till, observed at length by the governor of Hems, he was struck through with a javelin.

Battle of
Yermuck,
A. D. 636,
November.

It was incumbent on the Saracens to exert the full powers of their valour and enthusiasm against the forces of the emperor, who was taught by repeated losses, that the rovers of the desert had undertaken, and would speedily achieve, a regular and permanent conquest. From the provinces of Europe and Asia, fourscore thousand soldiers were

transported by sea and land to Antioch and Cæsarea: the light troops of the army consisted of sixty thousand Christian Arabs of the tribe of Gassan. Under the banner of Jabalah, the last of their princes, they marched in the van; and it was a maxim of the Greeks, that, for the purpose of cutting diamond, a diamond was the most effectual. Heraclius withheld his person from the dangers of the field; but his presumption, or perhaps his despondency, suggested a peremptory order, that the fate of the province and the war should be decided by a single battle. The Syrians were attached to the standard of Rome and of the cross; but the noble, the citizen, the peasant, were exasperated by the injustice and cruelty of a licentious host, who oppressed them as subjects, and despised them as strangers and aliens.^a A report of these mighty preparations was conveyed to the Saracens in their camp of Emesa; and the chiefs, though resolved to fight, assembled a council: the faith of Abu Obeidah would have expected on the same spot the glory of martyrdom; the wisdom of Caled advised an honourable retreat to the skirts of Palestine and Arabia, where they might await the succours of their friends, and the attack of the unbelievers. A speedy messenger soon returned from the throne of Medina, with the blessings of Omar and Ali, the prayers of the

^a I have read somewhere in Tacitus, or Gellius, *Subjunctis libet tanquam suis, viles tanquam alienis*.—Some Greek officers ravaged the wife, and murdered the child, of their Syrian landlord; and Maximos smiled at his uncharitable complaint.

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widows of the prophet, and a reinforcement of eight thousand Moslems. In their way they overturned a detachment of Greeks, and when they joined at Yermuk the camp of their brethren, they found the pleasing intelligence, that Calad had already defeated and scattered the Christian Arabs of the tribe of Gassan. In the neighbourhood of Bosra, the springs of mount Herman descend in a torrent to the plain of Decapolis, or ten cities: and the Hieromax, a name which has been corrupted to Yermuk, is lost after a short course in the lake of Tiberias.* The banks of this obscure stream were illustrated by a long and bloody encounter. On this momentous occasion, the public voice, and the modesty of Abu Obaidah, restored the command to the most deserving of the Moslems. Calad assumed his station in the front, his colleague was posted in the rear, that the disorder of the fugitives might be checked by his venerable aspect and the sight of the yellow banner which Mahomet had displayed before the walls of Chaihar. The last line was occupied by the sister of Derar, with the Arabian women who had enlisted in this holy war, who were accustomed to wield the bow and the lance, and who in a

* See Hildner, *Palæstin.* tom. I. p. 272, 283; tom. II. p. 773, 774. This learned professor was equal to the task of describing the Holy Land, since he was likewise conversant with Greek and Latin, with Hebrew and Arabian literature. The Yermuk, or Hieromax, is mentioned by Cellarius (*Geograph. Antiq.* tom. II. p. 294) and d'Anville, (*Geographie Ancienne.* tom. II. p. 185). The Arabs, and even Abdolrahman, did not seem to recognise the scene of their victory.

moment of captivity had defended, against the uncircumcised ravishers, their chastity and religion.* The exhortation of the general was brief and forcible. "Paradise is before you, the devil and hell-fire in your rear." Yet such was the weight of the Roman cavalry, that the right wing of the Arabs was broken and separated from the main body. Thrice did they retreat in disorder, and thrice were they driven back to the charge by the reproaches and blows of the women. In the intervals of action, Alm Obeidali visited the tents of his brethren, prolonged their repose by repeating at once the prayers of two different hours; bound up their wounds with his own hands, and administered the comfortable reflection, that the infidels partook of their sufferings without partaking of their reward. Four thousand and thirty of the Moslems were buried in the field of battle; and the skill of the Armenian archers enabled seven hundred to boast that they had lost an eye in that meritorious service. The veterans of the Syrian war acknowledged that it was the hardest and most doubtful of the days which they had seen. But it was likewise the most decisive; many thousands of the Greeks and Syrians fell by the swords of the Arabs; many were slaughtered, after the defeat in the woods and mountains; many, by mistaking the ford, were drowned in the waters of the Yer-

* These women were of the tribe of the Hunzarina, who derived their origin from the ancient Assyrians. Their females were accustomed to ride on horseback, and to fight like the Amazons of old. (Oakey, vol. i, p. 87).

CHAP.

LI

murk; and however the loss may be magnified,⁴ the Christian writers confess and bewail the bloody punishment of their sins.⁵ Manuel, the Roman general, was either killed at Damascus, or took refuge in the monastery of mount Sinai. An exile in the Byzantine court, Jabalah lamented the manners of Arabia, and his unlucky preference of the Christian cause.⁶ He had once inclined to the profession of Islam; but in the pilgrimage of Mecca, Jabalah was provoked to strike one of his brethren, and fled with amazement from the stern and equal justice of the caliph. The victorious Saracens enjoyed at Damascus a month of pleasure and repose: the spoil was divided by the discretion of Abu Obeidah: an equal share was allotted to a soldier and to his horse; and a double portion was reserved for the noble coursers of the Arabian breed.

⁴ We killed of them, says Abu Obeidah to the caliph, one hundred and fifty thousand, and made prisoners sixty thousand, (Ockley, vol. i. p. 241). As I cannot doubt his veracity, nor believe his exaggeration, I must suspect that the Arabic historians indulged themselves in the practice of composing speeches and letters for their heroes.

⁵ After deploring the sins of the Christians, Theophanes adds, (Chronograph, p. 276), *αὐτὸν ἡ τῶν Ἀράβων πόλις ἦν ἐν τῇ ἐκείνῃ ἡμέρᾳ, καὶ πολλοὶ ἀπὸ τῆς πόλεως καὶ τῆς περὶ τὴν πόλιν ἐκείνην τοῦ Παλῆου ἀγῶ (does he mean Almodar?) καὶ τῶν ἱερῶν, καὶ οὐκ ἀπὸ τῆς πόλεως ἦσαν.* His account is brief and obscure, but he agrees the numbers of the enemy, the adverse wind, and the cloud of dust: καὶ τοῖς ἰσχυροῖς (the Romans) ἀποκρίναντες ἐξέβησαν τὴν ἐκείνην ἡμέραν, καὶ ἔλαβον τὰς πόλιν καὶ τὴν τοῖς καὶ τῶν ἱερῶν πόλιν καὶ τὴν πόλιν, (Chronograph, p. 280).

⁶ See Abuthala, (Annal. Muslim, p. 70, 71), who transcribes the poetical complaint of Jabalah himself, and some panegyrical strains of an Arabian poet, to whom the chief of Gassan sent from Constantinople a gift of five hundred pieces of gold by the hands of the ambassador of Omar.

After the battle of Yermuk, the Roman army no longer appeared in the field; and the Saracens might securely choose among the fortified towns of Syria, the first object of their attack. They consulted the caliph whether they should march to Caesarea or Jerusalem; and the advice of Ali determined the immediate siege of the latter. To a profane eye, Jerusalem was the first or second capital of Palestine; but after Mecca and Medina, it was revered and visited by the devout Moslems, as the temple of the Holy Land which had been sanctified by the revelation of Moses, of Jesus, and of Mahomet himself. The son of Abu Sophian was sent with five thousand Arabs to try the first experiment of surprise or treaty; but on the eleventh day, the town was invested by the whole force of Abu Obeidah. He addressed the customary summons to the chief commanders and people of *Alia*.¹ "Health and
" happiness to every one that follows the
" right way! We require of you to testify that
" there is but one God, and that Mahomet is his
" apostle. If you refuse this, consent to pay
" tribute, and be under us forthwith. Other-
" wise I shall bring men against you who love
" death better than you do the drinking of wine
" or eating hogs flesh. Nor will I ever stir
" from you, if it please God, till I have destroy-

¹ In the name of the city, the Muslims prevailed over the metropolis. Jerusalem was known to the devout Christians, (*Itin. de Harv. Palest.* c. 121); but the legal and popular appellation of *Alia* (the colony of *Alia* Hadrianus) has passed from the Romans to the Arabs, (*Reinard, Palest.* tom. I. p. 207; tom. II. p. 225. *D'Hervé, Bibliothèque Orientale, Code*, p. 220; *Itin.* p. 420). The appellation of *Al* Code, the Holy, is used as the proper name of Jerusalem.

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II.

JERUSALEM.

ed those that fight for you, and made slaves of
“ your children.” But the city was defended on
every side by deep valleys and steep ascents;
since the invasion of Syria, the walls and towers
had been anxiously restored; the bravest of the
fugitives of Yermuk had stopped in the nearest
place of refuge; and in the defence of the se-
pulchre of Christ, the natives and strangers might
feel some sparks of the enthusiasm which so
fiercely glowed in the bosoms of the Saracens.
The siege of Jerusalem lasted four months; not
a day was lost without some action of sally or
assault; the military engines incessantly played
from the ramparts; and the inclemency of the
winter was still more painful and destructive to
the Arabs. The Christians yielded at length to
the perseverance of the besiegers. The patriarch
Sophronius appeared on the walls, and by the
voice of an interpreter demanded a conference.
After a vain attempt to dissuade the lieutenant
of the caliph from his impious enterprise, he pro-
posed, in the name of the people, a fair capitula-
tion, with this extraordinary clause, that the arti-
cles of security should be ratified by the authority
and presence of Omar himself. The question was
debated in the council of Medina; the sanctity of
the place, and the advice of Ali, persuaded the
caliph to gratify the wishes of his soldiers and ene-
mies, and the simplicity of his journey is more
illustrious than the royal pageants of vanity and
oppression. The conqueror of Persia and Syria
was mounted on a red camel, which carried be-
sides his person, a bag of corn, a bag of dates, a

wooden dish, and a leather bottle of water. Wherever he halted, the company, without distinction, was invited to partake of his homely fare, and the repast was consecrated by the prayer and exhortation of the commander of the faithful.¹ But in this expedition or pilgrimage, his power was exercised in the administration of justice; he reformed the licentious polygamy of the Arabs, relieved the tributaries from extortion and cruelty, and chastised the luxury of the Saracens, by despoiling them of their rich silks, and dragging them on their faces in the dirt. When he came within sight of Jerusalem, the caliph cried with a loud voice,—“God is victorious. O Lord, give us an easy conquest;” and pitching his tent of coarse hair, calmly seated himself on the ground. After signing the capitulation, he entered the city without fear or precaution: and courteously discoursed with the patriarch concerning its religious antiquities.² Sophronius bowed before his new master, and secretly muttered, in the words of Daniel,—“The abomination of desolation is in the holy place.”³ At the hour of prayer they stood

¹ The singular journey and equijage of Omar are described Ovidius Orléy, vol. i, p. 250; by Mustali, (*Merveilles de l’Egypte*, p. 200, 202).

² The Arabs heard of an old prophecy preserved at Jerusalem, and according to the same, the religion, and the person of Omar, the future conqueror. By such arts the Jews are said to have misled the gods of their foreign masters, Cyrus and Alexander, (*Joseph. Ant. Jud. l. xi, c. 1, §, p. 347, 379, 382*).

³ *Te Hierosolymam iniquitatem et fidei locum Asarum in signum loci in vultu egypti*. Theophan. Chronograph. p. 281. This prediction, which had already served for Antiochus and the Bomans, was again suited for the present occasion, by the economy of Sophronius, out of the deep-seated theology, of the Monothelite controversy.

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II.

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together in the church of the resurrection; but the caliph refused to perform his devotions, and contented himself with praying on the steps of the church of Constantine. To the patriarch he disclosed his prudent and honourable motive. "Had I yielded," said Omar, "to your request, the Moslems of a future age would have infringed the treaty, under colour of imitating my example." By his command the ground of the temple of Solomon was prepared for the foundation of a mosch; and, during a residence of ten days, he regulated the present and future state of his Syrian conquests. Medina might be jealous, lest the caliph should be detained by the sanctity of Jerusalem or the beauty of Damascus; her apprehensions were dispelled by his prompt and voluntary return to the tomb of the apostle.*

Of Aleppo
and Antioch,
A. D. 638.

To achieve what yet remained of the Syrian war, the caliph had formed two separate armies; a chosen detachment, under Amrou and Yezid, was left in the camp of Palestine; while the larger division, under the standard of Abu Obeidah and Calid, marched away to the north against An-

* According to the accurate survey of d'Arville, (*Descriptions des Péninsules de Jérusalem*, p. 42-44), the mosque of Omar, enlarged and embellished by succeeding caliphs, covered the ground of the ancient temple (*palace ou temple des Juifs*, says Eusebius, a length of 212, a breadth of 112, toises. The Arabian geographer declares, that this magnificent structure was second only in size and beauty to the great mosque of Cordova, (p. 114), whose present state Mr. Rycaumont has so elegantly represented, (*Travels into Spain*, p. 296-302).

* Of the many Arabic triftles or chronicles of Jerusalem, d'Hervetot, p. 287, Oakey found one among the Pusey MSS. of Oxford, vol. 1, p. 237, which he has used to supply the defective narrative of Al Wakid.

tiach and Aleppo. The latter of these, the Beraea of the Greeks, was not yet illustrious as the capital of a province or a kingdom; and the inhabitants, by anticipating their submission, and pleading their poverty, obtained a moderate composition for their lives and religion. But the castle of Aleppo,¹ distinct from the city, stood erect on a lofty artificial mound: the sides were sharpened to a precipice, and faced with freestone; and the breadth of the ditch might be filled with water from the neighbouring springs. After the loss of three thousand men, the garrison was still equal to the defence; and Youkinna, their valiant and hereditary chief, had murdered his brother, an holy monk, for daring to pronounce the name of peace. In a siege of four or five months, the hardest of the Syrian war, great numbers of the Saracens were killed and wounded: their removal to the distance of a mile could not seduce the vigilance of Youkinna; nor could the Christians be terrified by the execution of three hundred captives, whom they beheaded before the castle wall. The silence, and at length the complaints, of Abu Obeidlah informed the caliph that their hope and patience were consumed at the foot of this impregnable fortress. "I am variously affected," replied Omar, "by the difference of your success; but I charge you by no

¹ The Persian historian of Timur (tom. III, l. v, c. 21, p. 200) describes the castle of Aleppo as founded on a rock one hundred cubits in height; a proof, says the French translator, that he had never situated the place. It is now in the midst of the city, of no strength, with a single gate; the circuit is about 500 or 600 paces, and the ditch half full of stagnant water, (*Voyages de Tavernier*, tom. 4, p. 149, *Pasovak*, vol. II, part 1, p. 150). The fortresses of the East are contemptible to an European eye.

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" means to raise the siege of the castle. Your retreat would diminish the reputation of our arms; and encourage the infidels to fall upon you on all sides. Remain before Aleppo till God shall determine the event, and forage with your horse round the adjacent country." The exhortation of the commander of the faithful was fortified by a supply of volunteers from all the tribes of Arabia, who arrived in the camp on horses or camels. Among these was Dames, of a servile birth, but of gigantic size and intrepid resolution. The forty-seventh day of his service, he proposed, with only thirty men, to make an attempt on the castle. The experience and testimony of Caled recommended his offer; and Abu Obeidah admonished his brethren not to despise the baser origin of Dames, since he himself, could he relinquish the public care, would cheerfully serve under the banner of the slave. His design was covered by the appearance of a retreat; and the camp of the Saracens was pitched about a league from Aleppo. The thirty adventurers lay in ambush at the foot of the hill; and Dames at length succeeded in his inquiries, though he was provoked by the ignorance of his Greek captives. " God curse these dogs," said the illiterate Arab, " what a strange barbarous language they speak!" At the darkest hour of the night, he scaled the most accessible height, which he had diligently surveyed, a place where the stones were less entire, or the slope less perpendicular, or the guard less vigilant. Seven of the stoutest Saracens mounted on each other's shoulders, and the weight of the

column was sustained on the broad and sinewy back of the gigantic slave. The foremost in this painful ascent could grasp and climb the lowest part of the battlements; they silently stabbed and cast down the sentinels; and the thirty brethren, repeating a pious ejaculation, "O apostle of God, help and deliver us!" were successively drawn up by the long folds of their turbans. With bold and cautious footsteps, Dames explored the palace of the governor, who celebrated, in riotous merriment, the festival of his deliverance. From thence returning to his companions, he assaulted on the inside the entrance of the castle. They overpowered the guard, unbolted the gate, let down the draw-bridge, and defended the narrow pass, till the arrival of Caled, with the dawn of day, relieved their danger and assured their conquest. Youkma, a formidable foe, became an active and useful proselyte; and the general of the Saracens expressed his regard for the most humble merit, by detaining the army at Aleppo till Dames was cured of his honourable wounds. The capital of Syria was still covered by the castle of Anazar and the iron bridge of the Orontes. After the loss of those important posts, and the defeat of the last of the Roman armies, the luxury of Antioch

* The date of the conquest of Antioch by the Arabs is of some importance. By comparing the years of its world in the chronography of Theophanes with the years of the Hegira in the history of Kinnari, we shall determine, that it was taken between January 23 and September 1 of the year of Christ 638. (Pag. Critica, in Baron. Annal. tom. ii. p. 619, 813.) Al Waki (Ockley, vol. i. p. 344) assigns that event to Tuesday, August 21, or immediately before Easter 638.

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trembled and obeyed. Her safety was ransomed with three hundred thousand pieces of gold; but the throne of the successors of Alexander, the seat of the Roman government in the East, which had been decorated by Caesar with the titles of free, and holy, and inviolate, was degraded under the yoke of the caliphs to the secondary rank of a provincial town.*

Flight of
Heraclius,
A. D. 628.

In the life of Heraclius, the glories of the Persian war are clouded on either hand by the disgrace and weakness of his more early and his later days. When the successors of Mahomet unsheathed the sword of war and religion, he was astonished at the boundless prospect of toil and danger; his nature was indolent, nor could the infirm and frigid age of the emperor be kindled to a second effort. The sense of shame, and the importunities of the Syrians, prevented his hasty departure from the scene of action; but the hero was no more; and the loss of Damascus and Jerusalem, the bloody fields of Azzadin and Yermuk, may be imputed in some degree to the absence or misconduct of the sovereign. Instead of defending the sepulchre of Christ, he involved the church and state in a metaphysical controversy for the unity of his will; and while Hera-

* That year on April 3, the 21st of August must have been a Friday, from the Tables of the Art de Verifier les Dates.

• His townsmen-eldest, which tempted the grateful city to assume the victory of Pharsalia for a perpetual era, is given in *Antiquitates perperas*, *supra* not *infra* *non* *veritas*, *non* *veritas* *non* *veritas* *non* *veritas* *non* *veritas*. John Malala, in *Chronica* 91, edit. Venet. We may distinguish his authentic information of domestic facts from his gross ignorance of general history.

clus crowned the offspring of his second nuptials, he was tamely stripped of the most valuable part of their inheritance. In the cathedral of Antioch, in the presence of the bishops, at the foot of the crucifix, he bewailed the sins of the prince and people; but his confession instructed the world, that it was vain, and perhaps impious, to resist the judgment of God. The Saracens were invincible in fact, since they were invincible in opinion; and the desertion of Youkinna, his false repentance and repeated perfidy, might justify the suspicion of the emperor, that he was encompassed by traitors and apostates, who conspired to betray his person and their country to the enemies of Christ. In the hour of adversity, his superstition was agitated by the omens and dreams of a falling crown; and after bidding an eternal farewell to Syria, he secretly embarked with a few attendants, and absolved the faith of his subjects.* Constantine, his eldest son, had been stationed with forty thousand men at Caesarea, the civil metropolis of the three provinces of Palestine. But his private interest recalled him to the Byzantine court; and, after the flight of his father, he felt himself an unequal champion to the united force of the caliph. His vanguard was boldly attacked by three hundred Arabs and a thousand black slaves, who, in the depth of

* See Oakes, (vol. 1, p. 308, 312), who laughs at the credulity of his author. When Heraclius had returned to Syria, Vele Syria et utrumque vale, he prophesied that the Romans should soon re-enter the province till the birth of an inaugural child, the future saviour of the empire. Alaufrida, p. 88. I am perfectly ignorant of the Greek text, or meaning, of this prediction.

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L.

End of the
Syrian war.

winter, had climbed the snowy mountains of Libanus, and who were speedily followed by the victorious squadrons of Calad himself. From the north and south the troops of Antioch and Jerusalem advanced along the sea-shore, till their banners were joined under the walls of the Phœnician cities: Tripoli and Tyre were betrayed; and a fleet of fifty transports, which entered without distrust the captive harbours, brought a seasonable supply of arms and provisions to the camp of the Saracens. Their labours were terminated by the unexpected surrender of Casarna: The Roman prince had embarked in the night;^a and the defenceless citizens solicited their pardon with an offering of two hundred thousand pieces of gold. The remainder of the province, Ramlah, Ptolemais or Ashre, Sichem or Neapolis, Gaza, Ascalon, Berytus, Shlon, Gabala, Laodicea, Appamæ, Hierapolis, no longer presumed to dispute the will of the conqueror: and Syria bowed under the sceptre of the caliphs seven hundred years after Pompey had despoiled the last of the Macedonian kings.^b

^a In the loose and obscure chronology of the times, I am guided by an authentic record. On the bank of conversion of Constantine Prophyrogénitus, which certifies that, June 4, A. D. 638, the emperor married his younger son Heraclius in the presence of his eldest Constantine, and in the palace of Constantinople; that January 1, A. D. 640, the royal procession visited the great church, and on the 4th of the same month, the hippodrome.

^b Sixty-five years before Christ, Syria Postquam monumenta sunt Ca. Pompeii virtutis, (Vell. Patrobus. p. 29), ruler of his Syrian and power: he adjusted Syria to be a Roman province, and the list of the Seleucides were incapable of showing a record in the deliver of their patrimony, (see the original tract collected by Ulmer, Annot. p. 470).

CHAP.
LI.The conquest of
Syria.
A. D. 634-
638.

The sieges and battles of six campaigns had consumed many thousands of the Moslems. They died with the reputation and the cheerfulness of martyrs; and the simplicity of their faith may be expressed in the words of an Arabian youth, when he embraced, for the last time, his sister and mother. "It is not," said he, "the delicacies of Syria, or the fading delights of this world, that have prompted me to devote my life in the cause of religion. But I seek the favour of God and his apostle: and I have heard, from one of the companions of the prophet, that the spirits of the martyrs will be lodged in the crops of green birds, who shall taste the fruits, and drink of the rivers, of paradise. Farewell, we shall meet again among the groves and fountains which God has provided for his elect." The faithful captives might exercise a passive and more arduous resolution; and a cousin of Mahomet is celebrated for refusing, after an abstinence of three days, the wine and pork, the only nourishment that was allowed by the malice of the infidels. The frailty of some weaker brethren exasperated the implacable spirit of fanaticism; and the father of Amer deplored, in pathetic strains, the apostacy and damnation of a son, who had renounced the promises of God, and the intercession of the prophet, to occupy, with the priests and deacons, the lowest mansions of hell. The more fortunate Arabs, who survived the war, and persevered in the faith, were restrained by their abstemious leader from the abuse of prosperity. After a refreshment of three days, Abu Obeidah withdrew his troops

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from the pernicious contagion of the luxury of Antioch, and assured the caliph that their religion and virtue could only be preserved by the hard discipline of poverty and labour. But the virtue of Omar, however rigorous to himself, was kind and liberal to his brethren. After a just tribute of praise and thanksgiving, he dropt a tear of compassion; and sitting down on the ground, wrote an answer, in which he mildly censured the severity of his lieutenant. "God," said the successor of the prophet, "has not forbidden the use of the good things of this world to faithful men, and such as have performed good works. Therefore you ought to have given them leave to rest themselves, and partake freely of those good things which the country affordeth. If any of the Saracens have no family in Arabia, they may marry in Syria; and whosoever of them wants any female slaves, he may purchase as many as he hath occasion for." The conquerors prepared to use, or to abuse, this gracious permission: but the year of their triumph was marked by a mortality of men and cattle; and twenty-five thousand Saracens were snatched away from the possession of Syria. The death of Abu Obeidah might be lamented by the Christians; but his brethren recollected that he was one of the ten elect whom the prophet had named as the heirs of paradise.* Ca-

* *Abulfeda, Annal. Muslim.* p. 718. Mahomet could suitably vary the prizes of his disciples. Of Omar he was accustomed to say, that if a prophet could arise after himself, it would be Omar; and that to a general salutation, Omar would be accepted by the divine justice. (*Osborn, vol. i, p. 221*).

led survived his brethren about three years; and the tomb of the sword of God is shewn in the neighbourhood of Emesa. His valour, which founded in Arabia and Syria the empire of the caliphs, was fortified by the opinion of a special providence; and as long as he wore a cap, which had been blessed by Mahomet, he deemed himself invulnerable amidst the darts of the infidels.

The place of the first conquerors was supplied by a new generation of their children and countrymen: Syria became the seat and support of the house of Ommyyah; and the revenue, the soldiers, the ships of that powerful kingdom, were consecrated to enlarge on every side the empire of the caliphs. But the Saracens despise a superfluity of fame; and their historians scarcely condescend to mention the subordinate conquests which are lost in the splendour and rapidity of their victorious career. To the north of Syria, they passed mount Taurus, and reduced to their obedience the province of Cilicia, with its capital Tarsus, the ancient monument of the Assyrian kings. Beyond a second ridge of the same mountains, they spread the flame of war, rather than the light of religion, as far as the shores of the Euxine and the neighbourhood of Constantinople. To the east they advanced to the banks and sources of the Euphrates and Tigris: the long disputed barrier of Rome and

Progress
of the Sy-
rian con-
querors.
A. D. 639-
662.

* Al Wakiel had likewise written his history of the conquest of Erebah, or Mesopotamia, (Ockley, at the end of the 2d vol.), which our interpreters do not appear to have seen. The Chronicle of Dionysius of Telmar, the Jacobite patriarch, records the taking of Edessa A. D. 637, and of Dara A. D. 641, (Asseman. Biblioth. Oriental. tom.

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Persia was for ever confounded; the walls of Edessa and Amida, of Dara and Nisibis, which had resisted the arms and engines of Sapor or Nushirvan, were levelled in the dust; and the holy city of Abgarus might vainly produce the epistle of the image of Christ to an unbelieving conqueror. To the west, the Syrian kingdom is bounded by the sea; and the ruin of Aradus, a small island or peninsula on the coast, was postponed during ten years. But the hills of Libanus abounded in timber, the trade of Phœnicia was populous in mariners; and a fleet of seventeen hundred barks was equipped and manned by the natives of the desert. The imperial navy of the Romans fled before them from the Pamphylian rocks to the Hellespont; but the spirit of the emperor, a grandson of Heraclius, had been subdued before the combat by a dream and a pun.* The Saracens rode masters of the sea; and the islands of Cyprus, Rhodes, and the Cyclades were successively exposed to their rapacious visits. Three hundred years before the Christian era, the memorable though fruitless siege of Rhodes^b by Demetrius, had furnished

ii. p. 103), and the student may glean some doubtful information from the *Chronography of Theophylact*, (p. 253-267). Most of the towns of Mesopotamia yielded by surrender, (*Abulpharas*, p. 112).

* He dreamt that he was at Theodosiopolis, an harmless and unimportant silent; but his mother-in-law or his councillor, understood the expression of a dream revealed in that insipidous word. As all he was, Give to another the victory, (*Theophylact*, p. 256, *Comarum*, tom. ii. l. xiv, p. 28).

^b Every passage and every fact that relates to the site, the city, and the colossus of Rhodes, are compiled in the laborious treatise of Martini, who has bestowed the same diligence on the two larger islands of Crete and Cyprus. See in the last volume of his works, the *Rhodes*

that maritime republic with the materials and the subject of a trophy. A gigantic statue of Apollo or the sun, seventy cubits in height, was erected at the entrance of the harbour, a monument of the freedom and the arts of Greece. After standing fifty-six years, the colossus of Rhodes was overthrown by an earthquake; but the mazy trunk, and huge fragments, lay scattered eight centuries on the ground, and are often described as one of the wonders of the ancient world. They were collected by the diligence of the Saracens, and sold to a Jewish merchant of Edessa, who is said to have laden nine hundred camels with the weight of the brass metal: an enormous weight, though we should include the hundred colossal figures, and the three thousand statues, which adorned the prosperity of the city of the sun.

H. The conquest of Egypt may be explained by the character of the victorious Saracen, one of the first of his nation, in an age when the meaneft of the brethren was exalted above his nature by the spirit of enthusiasm. The birth of Amrou was at once base and illustrious: his mother, a notorious prostitute, was unable to decide among five of the Koreish; but the proof of resemblance adjudged the child to Ansi the oldest of her lovers.* The youth of Amrou was

See, Character and life of Amrou.

of Meuseus, G. l. v. li. p. 115-119). The Byzantine writers, Theophrastus and Constantinus, have ignorantly prolonged the term to 1200 years, and ridiculously divide the weight among 30,000 camels.

* Constantine relates, almost verbatim, what says Flory, with his usual spirit. Hist. Sarac. arabic, 18.

* We learn this anecdote from a quoted old woman, who related to them that the culprit and his friend. She was encouraged by the silence.

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 II. kindred: his poetic genius was exercised in satirical verses against the person and doctrine of Mahomet; his dexterity was employed by the reigning faction to pursue the religious exiles who had taken refuge in the court of the Ethiopian king.* Yet he returned from this embassy, a secret proselyte; his reason or his interest determined him to renounce the worship of idols; he escaped from Mecca with his friend Caled, and the prophet of Medina enjoyed at the same moment the satisfaction of embracing the two firmest champions of his cause. The impatience of Amrou to lead the armies of the faithful was checked by the reproof of Omar, who advised him not to seek power and dominion, since he who is a subject to-day, may be a prince to-morrow. Yet his merit was not overlooked by the two first successors of Mahomet; they were indebted to his arms for the conquest of Palestine; and in all the battles and sieges of Syria, he united with the temper of a chief, the valour of an adventurous soldier. In a visit to Medina, the caliph expressed a wish to survey the sword which had cut down so many Christian warriors; the son of Aasi unsheathed a short and ordinary similar; and as he perceived the surprise of Omar, "Alas," said the modest Saracen, "the sword itself, without the arm of its master, is neither sharper nor more weighty than the sword of Pharezdak the

science of Amrou and the liberality of Meccanah, (Abulfeda, Annot. Moslem. p. III).

* Gagnier, *Vie de Mahomet*, tom. II, p. 46, &c. who quotes the Abyssinian history, or romance of Abdel Hefiden. Yet the fact of the embassy and ambassador may be allowed.

"poet." After the conquest of Egypt he was recalled by the jealousy of the caliph Othman; but in the subsequent troubles, the ambition of a soldier, a statesman, and an orator, emerged from a private station. His powerful support, both in council and in the field, established the throne of the Omniades; the administration and revenue of Egypt were restored by the gratitude of Moawiyah to a faithful friend who had raised himself above the rank of a subject; and Amrou ended his days in the palace and city which he had founded on the banks of the Nile. His dying speech to his children is celebrated by the Arabians as a model of eloquence and wisdom: he deplored the errors of his youth; but if the penitent was still infected by the vanity of a poet, he might exaggerate the venom and mischief of his impious compositions.*

From his camp, in Palestine, Amrou had surprised or anticipated the caliph's leave for the invasion of Egypt.^b The magnanimous Omar trusted in his God and his sword, which had

Invasion
of Egypt,
A. D. 638,
June.

* This saying is preserved by Fauch, (*Not. ad Carmen Tigris*, p. 184), and justly applauded by Mr. Harris, (*Philosophical Arrangements*, p. 350).

^a For the life and character of Amrou, see Ockley, (*Hist. of the Saracens*, vol. i, p. 59, 63, 84, 328, 332, 344; and to the end of the volumes i vol. ii, p. 51, 55, 57, 74, 110, 112, 162), and Ouse, (*Mém. de l'Académie des Inscriptions*, tom. xii, p. 131, 132). The readers of Tacitus may aptly compare Vespasian and Maximian, with Moawiyah and Amrou. Yet the resemblance is still more in the situation, than in the character of the men.

^b Al Wakihi had likewise composed a separate history of the conquest of Egypt, which Mr. Ockley could never procure; and his own inquiries

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shaken the thrones of Chosroes and Caesar; but when he compared the slender force of the Moslems with the greatness of the enterprise, he condemned his own rashness, and listened to his timid companions. The pride and the greatness of Pharaoh were familiar to the readers of the Koran; and a tenfold repetition of prodigies had been scarcely sufficient to effect, not the victory, but the flight of six hundred thousand of the children of Israel: the cities of Egypt were many and populous; their architecture was strong and solid; the Nile, with its numerous branches, was alone an insuperable barrier; and the granary of the imperial city would be obstinately defended by the Roman powers. In this perplexity, the commander of the faithful resigned himself to the decision of chance, or, in his opinion, of providence. At the head of only four thousand Arabs, the intrepid Amrou had marched away from his station of Gaza when he was overtaken by the messenger of Omar. "If you are still in Syria," said the ambiguous mandate, "retreat without delay; but if at the receipt of this epistle, you have already reached the frontiers of Egypt, advance with confidence, and depend on the succour of God and of your brethren." The experience, perhaps the secret intelligence, of Amrou had taught him to suspect the mutability of courts;

Inquiries (vol. I. p. 344-362) have added very little to the original text of Eutychius, (*Annal. tom. II. p. 296-323. vers. Putsch*), the Mahometan patriarch of Alexandria, who lived three hundred years after the revolution.

and he continued his march till his tents were unquestionably pitched on Egyptian ground. He there assembled his officers, broke the seal, perused the epistle, gravely inquired the name and situation of the place, and declared his ready obedience to the commands of the caliph. After a siege of thirty days, he took possession of Far-mah or Pelusium; and that key of Egypt, as it has been justly named, unlocked the entrance of the country, as far as the ruins of Heliopolis and the neighbourhood of the modern Cairo.

On the western side of the Nile, at a small distance to the east of the Pyramids, at a small distance to the south of the Delta, Memphis, one hundred and fifty furlongs in circumference, displayed the magnificence of ancient kings. Under the reign of the Ptolemies and Cæsars, the seat of government was removed to the sea-coast; the ancient capital was eclipsed by the arts and splendour of Alexandria; the palaces, and at length the temples, were reduced to a desolate and ruinous condition: yet in the age of Augustus, and even in that of Constantine, Memphis was still numbered among the greatest and most populous of the provincial cities. The banks of the Nile, in this place of the breadth of three thousand feet, were united by two

The citie
of Mem-
phis, the
Pylois, and
Cairo.

¹ Strabo, an accurate and attentive spectator, observes of Heliopolis *τοιαύτην ὡς ἔστιν ἐν τῇ ἑσπέρῃ* (Geograph. l. xvii. p. 1179); and of Memphis *ἡ δὲ πόλις, ὥστε τὸν ποταμὸν καὶ τὸν ἑσπέρην διὰ τὴν Ἀφρικήν* (p. 1161); he pictures, however, the mixture of idolatry, war, and the ruin of the palace. In the proper Egypt, Ammianus enumerates Memphis among the first cities, *maxima urbem quædam præcipuam*, (xvii. 187; and the name of Memphis appears with distinction in the Roman Itinerary and provincial lists.

CHAP.
II.

bridges of sixty and of thirty boats, connected in the middle stream by the small island of Rouda, which was covered with gardens and habitations.* The eastern extremity of the bridge was terminated by the town of Babylon and the camp of a Roman legion, which protected the passage of the river and the second capital of Egypt. This important fortress, which might fairly be described as a part of Memphis or *Misrah*, was invested by the arms of the lieutenant of Omar: a reinforcement of four thousand Saracens soon arrived in his camp; and the military engines which battered the walls, may be imputed to the art and labour of his Syrian allies. Yet the siege was protracted to seven months; and the rash invaders were encompassed and threatened by the inundation of the Nile.[†] Their last assault was bold and successful; they passed the ditch, which had been fortified with iron spikes, applied their scaling-ladders, entered the fortress with the shout of "God is victorious!" and drove the remnant of the Greeks to their boats, and the isle of Rouda. The spot was afterwards recommended to the conqueror by the easy communication with the gulf and the peninsula of Arabia:

* These rare and curious facts, the breadth (2000 feet) and the bridge of the Nile, are only to be found in the Danish traveller and the Nubian geographer, (p. 58).

† From the month of April, the Nile begins imperceptibly to rise: the swell becomes strong and visible in the snow after the summer solstice, (Plin. Hist. Nat. v. 10) and is usually proclaimed at Cairo on St. Peter's day, (June 22). A register of thirty successive years marks the greatest height of the waters between July 25 and August 18, (Maillet, Description de l'Égypte, lettre xi, p. 61, &c. Pocock's Description of the East, vol. i, p. 200. Shaw's Travels, p. 385).

the remains of Memphis were deserted; the tents of the Arabs were converted into permanent habitations: and the first mosch was blessed by the presence of fourscore companions of Mahomet.^a A new city arose in their camp on the eastward bank of the Nile; and the contiguous quarters of Babylon and Fostat are confounded in their present decay by the appellation of old Misrah or Cairo, of which they form an extensive suburb. But the name of Cairo, the town of victory, more strictly belongs to the modern capital, which was founded in the tenth century by the Fatimite caliphs.* It has gradually receded from the river, but the continuity of buildings may be traced by an attentive eye from the monuments of Sesostris to those of Saladin.*

Yet the Arabs, after a glorious and profitable enterprise, must have retreated to the desert, had they not found a powerful alliance in the heart of the country. The rapid conquest of Alexander

Voluntary
submission
of the
Copts or
Jacobites,
A. D. 628.

^a Martelli, *Mémoires de l'Égypte*, 240-250. He expatiates on the subject with the zeal and indignation of a citizen and a legislator, and his local traditions have a strong air of truth and accuracy.

* D'Harcourt, *Bibliothèque Orientale*, p. 222.

* The position of New and of Old Cairo is well known, and has been often described. Two visitors who were intimately acquainted with ancient and modern Egypt, have fixed, after a learned inquiry, the city of Memphis at Gish, directly opposite the Old Cairo, (Richard, *Nouveaux Mémoires des Missions en Levant*, tom. vi, p. 5, 6. Shaw's *Observations and Travels*, p. 296-304). Yet we may not disregard the authority of the arguments of Pocock, (vol. i, p. 25-41); Niebuhr, (*Voyage*, tom. i, p. 77-106), and, above all, of d'Anville, (*Description de l'Égypte*, p. 111, 112, 120-140), who have removed Memphis towards the village of Mchannah, some miles farther to the south. In their heat, the disputants have forgot that the simple space of a metropolis covers and constitutes the far greater part of the country.

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II.

was resisted by the superstition and revolt of the natives; they abhorred their Persian oppressors, the disciples of the Magi, who had burnt the temples of Egypt, and feasted with sacrilegious appetite on the flesh of the god Apis.* After a period of ten centuries the same revolution was renewed by a similar cause: and in the support of an incomprehensible creed, the zeal of the Coptic Christians was equally ardent. I have already explained the origin and progress of the Monophysite controversy, and the persecution of the emperors, which converted a sect into a nation, and alienated Egypt from their religion and government. The Saracens were received as the deliverers of the Jacobite church; and a secret and effectual treaty was opened during the siege of Memphis between a victorious army and a people of slaves. A rich and noble Egyptian, of the name of Mokarkas, had dissembled his faith to obtain the administration of his province: in the disorders of the Persian war he aspired to independence: the embassy of Mahomet ranked him among princes: but he declined, with rich gifts and ambiguous compliments, the proposal of a new religion.[†] The abuse of his trust exposed him to the resentment of Hera-

* See Herodotus, l. ii. c. 27, 28, 29; *Ellen. Hist. Vols. I. II. c. 82*; *Syllax to Egypt. tom. vi. p. 374*; *Diodor. Sicul. tom. II. l. xxvi. p. 167*, edit. Wesseling. *The History of the Egyptians* by *de Sacy*, says the last of these historians.

† Mokarkas sent the prophet ten Coptic diamonds, with two maidens, and one eunuch, an alabaster vase, an ingot of pure gold, oil, honey, and the finest white linen of Egypt, with an horse, a mule, and so on, distinguished by their respective qualifications. *The embassy*

cline; his submission was delayed by arrogance C. H. A. P.
II.
.....
 and fear; and his conscience was prompted by interest to throw himself on the favour of the nation and the support of the Saracens. In his first conference with Amron, he heard without indignation the usual option of the Koran, the tribute, or the sword. "The Greeks," replied Mokawkas, "are determined to abide the determination of the sword; but with the Greeks I desire no communion, either in this world or in the next, and I abjure for ever the Byzantine tyrant, his synod of Chalcedon, and his Melchite slaves. For myself and my brethren, we are resolved to live and die in the profession of the gospel and unity of Christ. It is impossible for us to embrace the revelations of your prophet; but we are desirous of peace, and cheerfully submit to pay tribute and obedience to his temporal successors." The tribute was ascertained at two pieces of gold for the head of every Christian; but old men, monks, women, and children, of both sexes, under sixteen years of age, were exempted from this personal assessment; the Copts above and below Memphis swore allegiance to the caliph, and promised an hospitable entertainment of three days to every Mussulman who should travel through their country. By this charter of security, the ecclesiastical and civil tyranny of the Melchites was destroyed: * the anathemas

of Mahomet was dispensed from Mehed in the second year of the Empire, (A. D. 629). See Eusebius, (Vita de Mahomet), anno 11, p. 125, 126, 127, from *Al-Bihar*.

* The preference of Egypt, and the conduct of the war, had been trusted by Heraclius to the patriarch Cyrus, (Theophanes, p. 285, 286).

CHAP.
II.
Continued.

of St. Cyril were thundered from every pulpit; and the sacred edifices, with the patrimony of the church, were restored to the national communion of the Jacobites, who enjoyed without moderation the moment of triumph and revenge. At the pressing summons of Amron, their patriarch Benjamin emerged from his desert; and after the first interview, the courteous Arab affected to declare, that he had never conversed with a Christian priest of more innocent manners and a more venerable aspect.* In the march from Memphis to Alexandria the lieutenant of Omar intrusted his safety to the zeal and gratitude of the Egyptians: the roads and bridges were diligently repaired: and in every step of his progress, he could depend on a constant supply of provisions and intelligence. The Greeks of Egypt, whose numbers could scarcely equal a tenth of the natives, were overwhelmed by the universal defection: they had ever been hated, they were no longer feared: the magistrate fled from his tribunal, the bishop from his altar: and the distant garriſons were surprised or starved by the surrounding multitudes. Had not the Nile afforded a safe and ready conveyance to the sea, not an individual could have escaped.

* In Spain," said James II. "do you not commit your points?" "We do," replied the catholic ambassador, "and our affairs succeed accordingly." I know not how to relate the plans of Cyrus, of poisoning tilfius without impairing the revenue, and of converting Omar by his marriage with the emperor's daughter. (Niebuhr. *British*. p. 17, 18.)

* See the life of Benjamin, in Ruanet, (*Hist. Patriarch. Alexitine* p. 136-172), who has enriched the conquest of Egypt with some facts from the Arabic text of Severus the Jacobite historian.

who, by birth, or language, or office, or religion, was connected with their odious name.

CHAP.
II.

Siege and
conquest
of Alex-
andria.

By the retreat of the Greeks from the provinces of Upper Egypt, a considerable force was collected in the island of Delta: the natural and artificial channels of the Nile afforded a succession of strong and defensible posts; and the road to Alexandria was laboriously cleared by the victory of the Saracens in two and twenty days of general or partial combat. In their annals of conquest, the siege of Alexandria¹ is perhaps the most arduous and important enterprise. The first trading city in the world was abundantly replenished with the means of subsistence and defence. Her numerous inhabitants fought for the dearest of human rights, religion and property; and the enmity of the natives seemed to exclude them from the common benefit of peace and toleration. The sea was continually open; and if Heraclius had been awake to the public distress, fresh armies of Romans and barbarians might have been poured into the harbour to save the second capital of the empire. A circumference of ten miles would have scattered the forces of the Greeks, and favoured the stratagems of an active enemy; but the two sides of an oblong square were covered by the sea and the lake Margotis, and each of the narrow

¹ The usual description of Alexandria is perfectly corroborated by the master hand of the first of geographers, *d'Anville*, *Mémoires sur l'Égypte*, p. 34-43; but we may borrow the eyes of the modern travellers, more especially of *Thevenot*, (*Voyage au Levant*, part 1, p. 317-323), *Pausanias*, (*part 1*, p. 2-13), and *Nicetius*, (*Voyage en Asie*, tom. 1, p. 34-43). Of the two modern writers, *Barley* and *Voyné*, the one may amuse, the other will instruct.

CHAP.

LI.

ends exposed a front of no more than ten furlongs. The efforts of the Arabs were not inadequate to the difficulty of the attempt and the value of the prize. From the throne of Medina the eyes of Omar were fixed on the camp and city; his voice excited to arms the Arabian tribes and the veterans of Syria; and the merit of an holy war was recommended by the peculiar fame and fertility of Egypt. Anxious for the ruin or expulsion of their tyrants, the faithful natives devoted their labours to the service of Amrou; some sparks of martial spirit were perhaps rekindled by the example of their allies; and the sanguine hopes of Mokawkas had fixed his sepulchre in the church of St. John of Alexandria. Eutychius the patriarch observes, that the Saracens fought with the courage of lions; they repulsed the frequent and almost daily sallies of the besieged, and soon assaulted in their turn the walls and towers of the city. In every attack, the sword, the banner of Amrou, glittered in the van of the Moslems. On a memorable day, he was betrayed by his imprudent valour; his followers who had entered the citadel were driven back; and the general, with a friend and a slave, remained a prisoner in the hands of the Christians. When Amrou was conducted before the prefect, he remembered his dignity and forgot his situation; a lofty demeanour, and resolute language, revealed the lieutenant of the caliph, and the battle-axe of a soldier was already raised to strike off the head of the audacious captive. His life was saved by the readiness of his slave, who instantly gave his master a blow on the face, and commanded him, with an

angry tone, to be silent in the presence of his superiors. The credulous Greek was deceived; he listened to the offer of a treaty, and his prisoners were dismissed in the hope of a more respectable embassy, till the joyful acclamations of the camp announced the return of their general, and insulted the folly of the infidels. At length, after a siege of fourteen months, and the loss of three and twenty thousand men, the Saracens prevailed: the Greeks embarked their dispirited and diminished numbers, and the standard of Mahomet was planted on the walls of the capital of Egypt. "I have taken," said Amrou to the caliph, "the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty; and I shall content myself with observing, that it contains four thousand palaces, four thousand baths, four hundred theatres or places of amusement, twelve thousand shops for the sale of vegetable food, and forty thousand tributary Jews. The town has been subdued by force of arms, without treaty or capitulation, and the Moslems are impatient to seize the fruits of their victory." * The commander of the faithful re-

* Both Eusebius (Annal. tom. ii, p. 319) and Eusebius (Hist. Sacra, p. 25), concur in fixing the taking of Alexandria to Friday the twelfth moon of Moharrum of the twentieth year of the Hegira, (December 22, A. D. 646). In reckoning backwards fourteen months spent before Alexandria, seven months before Babylon, &c. Amrou might have invaded Egypt about the end of the year 638: but we are assured that he entered the country the 14th of Regbi, 6th of June, (Marsden, Merveilles de l'Egypte, p. 164. Severus, apud Henadot, p. 163). The Saracens, and afterwards Lewis IX of France, halted at Pelusium, or Damietta, during the season of the inundation of the Nile.

* Euseb. Annal. tom. ii, p. 316, 318.

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II.

jected with firmness the idea of pillage, and directed his lieutenant to reserve the wealth and revenue of Alexandria for the public service and the propagation of the faith: the inhabitants were numbered; a tribute was imposed; the zeal and resentment of the Jacobites were curbed, and the Melchites who submitted to the Arabian yoke, were indulged in the obscure but tranquil exercise of their worship. The intelligence of this disgraceful and calamitous event afflicted the declining health of the emperor; and Heraclius died of a dropsy about seven weeks after the loss of Alexandria.* Under the minority of his grandson, the clamours of a people, deprived of their daily sustenance, compelled the Byzantine court to undertake the recovery of the capital of Egypt. In the space of four years, the harbour and fortifications of Alexandria were twice occupied by a fleet and army of Romans. They were twice expelled by the valour of Amrou, who was recalled by the domestic peril from the distant wars of Tripoli and Nubia. But the facility of the attempt, the repetition of the insult, and the obstinacy of the resistance, provoked him to swear, that if a third time he drove the infidels into the sea, he would render Alexandria as accessible on all sides as the house of a prostitute. Faithful to his promise, he dismantled several parts of the

* Notwithstanding some inconsistencies of Theophanes and Cedrenus, the accuracy of Epp. (Cedren. lib. ii. p. 871) has extracted from Nicephorus and the *Chronicon Orientale* the true date of the death of Heraclius, February 11, A. D. 645, fifty days after the loss of Alexandria. A fourth of that time was sufficient to convey the intelligence.

walls and towers, but the people was spared in the chastisement of the city, and the march of *Mercy* was erected on the spot where the victorious general had stopped the fury of his troops.

CHAP.
II.

I should deceive the expectation of the reader, if I passed in silence the fate of the Alexandrian library, as it is described by the learned Abulpharagius. The spirit of Amrou was more curious and liberal than that of his brethren, and in his leisure hours, the Arabian chief was pleased with the conversation of John, the last disciple of Ammianus, and who derived the surname of *Philoponus* from his laborious studies of grammar and philosophy.* Emboldened by this familiar intercourse, Philoponus presumed to solicit a gift, inestimable in *his* opinion, contemptible in that of the barbarians; the royal library, which alone, among the spoils of Alexandria, had not been appropriated by the visit and the seal of the conqueror. Amrou was inclined to gratify the wish of the grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the caliph; and the well-known answer of Omar was inspired by the ignorance of a fanatic. "If these writings of the Greeks agree with the book of God, they are useless and need not be preserved: if they disagree,

The Alexandrian
Library.

* Many testaments of this love of science (as Amrou) are still extant; but for readers of the present age, the printed and unpublished are nearly in the same predicament. Mases and Aristotle are the chief objects of his various commentaries, one of which is dated so early as May 10, A. D. 817, (Falic. Biblioth. Græc. tom. ix, p. 428-429). A modern, (John Le Clerc), who sometimes assumed the same name, was equal to old Philoponus in diligence, and far superior in good sense and real knowledge.

CHAP. "they are pernicious and ought to be destroyed."

II.

The sentence was executed with blind obedience: the volumes of paper or parchment were distributed to the four thousand families of the city; and such was their incredible multitude that six months were barely sufficient for the consumption of this precious fuel. Since the *Dynasties of Abulpharagius** have been given to the world in a Latin version, the tale has been repeatedly transcribed; and every scholar, with pious indignation, has deplored the irreparable shipwreck of the learning, the arts, and the genius, of antiquity. For my own part, I am strongly tempted to deny both the fact and the consequences. The fact is indeed marvellous. "Read and wonder!" says the historian himself: and the solitary report of a stranger who wrote at the end of six hundred years on the confines of Media, is overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutychius, has amply described the conquest of Alexandria.† The rigid sentence of Omar is repugnant to the sound and orthodox precept of the Mahometan enthusiasts: they expressly declare, that the religious books of the Jews and Christians, which are ac-

* *Abulpharag. Dynast. p. 114. vers. Putsch.* And *quid factum sit et mirum.* It would be endless to enumerate the mistakes which have crept in and been believed; but I may distinguish with honour the rational criticism of Renouard, (*Hist. Alex. Patriarch. p. 110.*) *historia . . . satis aliqual eorum ut Arabum familiaris est.*

† This curious anecdote will be rarely sought in the annals of Eutychius and the Sincero history of Elmasni. The silence of Abdelfeda, Murad, and a crowd of Moslems, is less conclusive from their ignorance of Christian literature.

quered by the right of war, should never be committed to the flames; and that the works of profane science, historians or poets, physicians or philosophers, may be lawfully applied to the use of the faithful.* A more destructive zeal may perhaps be attributed to the first successors of Mahomet: yet in this instance, the conflagration would have speedily expired in the deficiency of materials. I shall not recapitulate the disasters of the Alexandrian library, the involuntary flame that was kindled by Caesar in his own defence,⁴ or the miscellaneous bigotry of the Christians who studied to destroy the monuments of idolatry.⁵ But if we gradually descend from the age of the Antonines to that of Theodorus, we shall learn from a chain of contemporary witnesses, that the royal palace and the temple of Serapis no longer contained the four, or the seven, hundred thousand volumes, which had been assembled by the curiosity and magnificence of the Ptolemies.⁶ Perhaps the

* See Heland, de Jure Militari Mohammedanorum, in his 604. volume of Dissertations, p. 37. The reason for not burning the religious books of the Jews or Christians, is derived from the respect that is due to the name of God.

⁴ Consult the selections of Freytag's *Supplement*, I. viii, p. 14, 15 and Usbek, *Annals*, p. 469. Livy himself had copied the Alexandrian library, elegantis regis et regum agrorum opus; a liberal education, for which he is partly justified by the narrow wisdom of Seneca, (*De Tranquillitate Animi*, c. 9), whose wisdom, on this occasion, declares itself summatim.

⁵ See this History, vol. i., p. 111.

⁶ Aulus Gellius, (*Noctes Atticæ*, vi. 17), Ammianus Marcellinus, (xii. 10), and Orosius, (ii. vi. c. 13). They all speak in the past tense, and the words of Ammianus are remarkably strong: *Incensit Bibliotheca innumerable; et loquutus monumentorum veterum ecclesiasticae fidei, &c.*

CHAP. church and seat of the patriarchs might be enriched with a repository of books; but if the ponderous mass of Arian and Monophysite controversy were indeed consumed in the public baths,^a a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind. I sincerely regret the more valuable libraries which have been involved in the ruin of the Roman empire; but when I seriously compute the lapse of ages, the waste of ignorance, and the calamities of war, our treasures, rather than our losses, are the object of my surprise. Many curious and interesting facts are buried in oblivion; the three great historians of Rome have been transmitted to our hands in a mutilated state, and we are deprived of many pleasing compositions of the lyric, iambic, and dramatic poetry of the Greeks. Yet we should gratefully remember, that the mischances of time and accident have spared the classic works to which the suffrage of antiquity^b had adjudged the first place of genius and glory; the teachers of ancient knowledge, who are still extant, had perused and compared the writings of their predecessors; nor can it fairly be presumed that any import-

^a Bampton answers for versions of the Bible. Hexapla, Catena Patrum, Commentaries, &c. (p. 170). Our Alexandrian MS. if it came from Egypt, and not from Constantinople, or mount Athos. (Westcott. *Prolegomena*, ad N. T. p. 8. &c.) might possibly be among them.

^b I have often printed with pleasure a *Choquet* of Quintilian, *Alvianus*, *Græcor.* v. 1, in which that judicious critic enumerates and appraises the series of Greek and Latin classics.

^c Such as Galen, Pliny, *Alpharabius*, &c. On this subject *Wotton* (*Reflections on ancient and modern Learning*, p. 82-84) argues with still more, against the lively exerts *famula* of Sir William Temple.

and truth, any useful discovery in art or nature, CHAP.
II.

has been snatched away from the curiosity of modern ages.

In the administration of Egypt, Amrou im- Admini-
stration of
Egypt.
mposed the demands of justice and policy: the interest of the people of the law, who were defended by God: and of the people of the alliance, who were protected by man. In the recent tumult of conquest and deliverance, the tongue of the Copts and the sword of the Arabs were most adverse to the tranquillity of the province. To the former, Amrou declared, that faction and falsehood would be doubly chastised: by the punishment of the accusers, whom he should detest as his personal enemies, and by the promotion of their innocent brethren, whom their envy had laboured to injure and supplant. He excited the latter by the motives of religion and honour to sustain the dignity of their character, to evidence themselves by a modest and temperate conduct to God and the caliph, to spare and protect a people who had trusted to their faith, and to content themselves with the legitimate and splendid rewards of their victory. In the management of the revenue he disapproved the simple but oppressive mode of a capitation, and preferred with reason a proportion of taxes, de-

The contempt of the Greeks for barbaric sciences, would scarcely admit the Indians or Egyptian books into the library of Alexandria: nor is it proved that philosophy has sustained any real loss from persecution.

* This curious and authentic intelligence of Montali (p. 364-368) has not been discovered either by Mr. Oakes, or by the different compilers of the Modern Universal History.

CHAP.
XL

ducted on every branch from the clear profits of agriculture and commerce. A third part of the tribute was appropriated to the annual repairs of the dikes and canals, so essential to the public welfare. Under his administration the fertility of Egypt supplied the dearth of Arabia; and a string of camels, laden with corn and provisions, covered almost without an interval the long road from Memphis to Medina.¹ But the genius of Amrou soon renewed the maritime communication which had been attempted or achieved by the Pharaohs, the Ptolemies, or the Caesars; and a canal, at least eighty miles in length, was opened from the Nile to the Red Sea. This inland navigation, which would have joined the Mediterranean and the Indian ocean, was soon discontinued as useless and dangerous: the throne was removed from Medina to Damascus; and the Grecian fleets might have explored a passage to the holy cities of Arabia.²

History
and people
continued.

Of his new conquest, the caliph Omar had an imperfect knowledge from the voice of fame and the legends of the Koran. He requested that his lieutenant would place before his eyes the realm of Pharaoh and the Amalekites; and the answer of Amrou exhibits a lively and not unfaithful picture

¹ Eusebius. *Annal.* tom. ii. p. 320. *Geograph. Hist.* Sacrosanct. 25.

² On these ancient canals, the reader may try to satisfy himself from d'Abville, (*Mém. sur l'Égypte*, p. 108-116, 114, 122), and a learned theme maintained and printed at Strasbourg in the year 1770. (*Jungersdorf's curieuse Encyclopédie moderne*, p. 38-41, 48-50). Yet the superstitious Turks have agitated the old project of joining the two seas. *Mémorial du Baron de Tott*, tom. 61.

of that singular country." "O commander of
 "the faithful, Egypt is a compound of black earth
 "and green plants, between a pulverized moun-
 "tain and a red sand. The distance from Syene
 "to the sea is a month's journey for an horse-
 "man. Along the valley descends a river, on
 "which the blessing of the Most High reposes
 "both in the evening and morning, and which
 "rises and falls with the revolutions of the sun
 "and moon. When the annual dispensation of
 "providence unlocks the springs and fountains
 "that nourish the earth, the Nile rolls his swell-
 "ing and sounding waters through the realm of
 "Egypt: the fields are overspread by the salu-
 "tary flood; and the villages communicate with
 "each other in their painted barks. The re-
 "treat of the inundation deposits a fertilizing
 "mud for the reception of the various seeds:
 "the crowds of husbandmen who blacken the
 "land may be compared to a swarm of industri-
 "ous ants; and their native indolence is quick-
 "ened by the lash of the task-master, and the
 "promise of the flowers and fruits of a plentiful
 "increase. Their hope is seldom deceived; but
 "the riches which they extract from the wheat,
 "the barley, and the rice, the legumes, the fruit-
 "trees, and the cattle, are unequally shared be-
 "tween those who labour and those who pos-

* A small volume, *des Moeurs, &c. de l'Egypte*, composed in the 18th century by Marini of Calra, and translated from an Arabic MS. of Cardinal Mazarin, was published by Pierre Vailart, Paris, 1666. The antiquities of Egypt are wild and legendary; but the writer deserves credit and concern for his account of the customs and geography of his native country, from the correspondence of Amos and Quir.

CHAP. "According to the vicissitudes of the sea-
 14. sons, the face of the country is adorned with a
 "silver wave, a verdant *emerald*, and the deep
 "yellow of a *golden harvest*." Yet this bene-
 ficial order is sometimes interrupted; and the
 long delay and sudden swell of the river in the
 first year of the conquest might afford some co-
 lour to an edifying fable. It is said, that the
 annual sacrifice of a virgin² had been interdicted
 by the piety of Omar; and that the Nile lay
 sullen and inactive in his shallow bed, till the
 mandate of the caliph was cast into the obedient
 stream, which rose in a single night to the height
 of sixteen cubits. The admiration of the Arabs
 for their new conquest encouraged the licence of
 their romantic spirit. We may read, in the
 gravest authors, that Egypt was crowded with
 twenty thousand cities or villages;³ *that, exclu-*

² In a twenty years residence at Cairo, the consul Maillet had con-
 templated that varying scene, the Nile, distress'd, particularly p. 79,
 play the fertility at the land, &c. &c. (x). From a college at Cam-
 bridge, the poetic eye of Gray had seen the same objects with a warmer
 glance.—

What wonder in the sultry climes that spread
 Whate Nile, redundant o'er his summer bed,
 From his broad bosom life and verdure flings,
 And inundates e'er Egypt with his wat'ry wings?
 If with advent'rous oar, and ready sail,
 The dusky people dash before the gale
 Or on frail boats to neighbouring coasts ride;
 That rise and glitter o'er the ambient tide,

(Mason's Works, and Memoirs of Gray, p. 169, 200.)

³ Marston, p. 164-167. The number 200,000 easily creates an im-
 pression within the Christian imagination, as a estimate of the suc-
 cessors of Mahomet.

⁴ Maillet, Description de l'Egypte, p. 72. He mentions this num-
 ber as the common opinion; and adds, that the generality of those
 writers

sive of the Greeks and Arabs, the Copts alone were found, on the assessment, six millions of tributary subjects,* or twenty millions of either sex, and of every age: *that* three hundred millions of gold or silver were annually paid to the treasury of the caliph.† Our reason must be startled by these extravagant assertions; and they will become more palpable, if we assume the compass and measure the extent of habitable ground: a valley from the tropic to Memphis, seldom broader than twelve miles, and the triangle of the Delta, a flat surface of two thousand one hundred square leagues, compose a twelfth part of the magnitude of France.‡ A more accurate research will justify a more reasonable estimate. The three hundred millions, created by the error of a scribe, are reduced to the decent revenue

villages contain two or three thousand persons; and that many of them are more populous than our large cities.

* Huet, *Annal.* (cent. II.) p. 309, 311. The twenty millions are computed from the following data: one twelfth of mankind were Christians, and third below them, the proportion of men to women or women to men, one to sixteen. (Boschman's *art. la population de la France*, p. 11, 12.) The president Goyet (*Origine des Arts*, tom. II., p. 26, &c.) denotes twenty-seven millions an ancient Egypt, because the seventeen hundred companies of Soudans were based on the same day.

† Euseb. *Hist. Sacrae*, p. 218; and this great lump is reflected without scruple by d'Habbes, (*Malice*, *Chrom.* p. 134); & Strabon, (*Tables of Ancient Colon.* p. 367), and de Guignes, (*Hist. des Huns*, tom. II., p. 235). They might allege the not less extravagant liberality of Apollon in favour of the Phœnicians (in profits of seventy-four myriads, 740,000 talents, its annual amount of 181, or near 200, millions of pounds sterling, according as we reckon by the Egyptian or the Alexandrian talent, (Bernard de Mandeville's *Artic.* p. 186).

‡ See the measurement of d'Anville, (*Mém. sur l'Égypte*, p. 23, &c.) After some pretty errors, M. Pons (Boschman's *art. la Égypte*, tom. I., p. 112-121) has only enlarged his estimate to 2250 square leagues.

CHAP.
II.

of four millions three hundred thousand pieces of gold, of which nine hundred thousand were consumed by the pay of the soldiers.* Two authentic lists, of the present and of the twelfth century, are circumscribed within the respectable number of two thousand seven hundred villages and towns.² After a long residence at Cairo, a French consul has ventured to assign about four millions of Mahometans, Christians, and Jews, for the ample, though not incredible, scope of the population of Egypt.³

Arsinoë.
First invasion by
Abdallah,
A. D. 647.

IV. The conquest of Africa, from the Nile to the Atlantic ocean,⁴ was first attempted by the

* Remondet, *Hist. Patriarch. Alexand.* p. 334, who calls the common reading or version of *Numani, erue illud*. His own estimation is 4,300,000 pieces, in the sixth century, maintaining a probable medium between the 3,000,000 which the Arabs required for the conquest of Egypt, *idem*, p. 185, and the 5,000,000 which the caliph of Constantinople levied in the last century, *Œuvre de la Vallée*, tom. i. p. 337. *Thésaurus*, part. ii. p. 334. *Trav. (Rapports)*, tom. i. p. 324-325 gradually raises the revenue of the Pharoas, the Prohetas, and the Casars, from six to fifteen millions of German money.

* The list of *Schekens* under the geographical column VII. Basile, p. 21 contains 1296 places; that of d'Anville, *Mém. sur l'Égypte*, p. 126, from the river of Cairo, enumerates 2608.

* See Maffei, *Description de l'Égypte*, p. 285, who seems to argue with modesty and judgment, I am much better satisfied with the observations than with the results of the French quest. He was grounded in Greek and Latin literature, and his fancy is too much delighted with the legends of the Arabs. True her knowledge was confirmed by Aschmolei, *Description of Egypt*, Arch. et Nat. 1. John David Michoud, Göttinge, in 1788, 1789; and in two recent voyages into Egypt, we are amused by Levey, and instructed by Volney. I wish the latter could travel into the globe.

* My conquest of Africa is given from two French interpretations of Arabic literature, *Comptes Rendus de l'Académie et de l'Institut* sous la Présidence des Académiciens, tom. ii. p. 6-23, and *Œuv. Hist. de l'Académie des Inscriptions*, tom. xii. p. 111-123, and 128. They derive their principal information from Niebuhr, who com-

arms of the caliph Othman. The pious design was approved by the companions of Mahomet and the chiefs of the tribes: and twenty thousand Arabs marched from Medina, with the gifts and the blessing of the commander of the faithful. They were joined in the camp of Memphis by twenty thousand of their countrymen; and the conduct of the war was intrusted to Abdallah,* the son of Saïd, and the foster-brother of the caliph, who had lately supplanted the conqueror and lieutenant of Egypt. Yet the favour of the prince, and the merit of his favourite, could not obliterate the guilt of his apostasy. The early conversion of Abdallah, and his skilful pen, had recommended him to the important office of transcribing the sheets of the Koran: he betrayed his trust, corrupted the text, derided the errors which he had made, and fled to Mecca to escape the justice, and expose the ignorance, of the apostle. After the conquest of Mecca, he fell prostrate at the feet of Mahomet: his tears, and the entreaties of Othman, extorted a reluctant pardon: but the prophet declared that he had so long hesitated, to allow time for some zealous disciple to avenge his injury in the blood of the apostate. With apparent fidelity and effective merit, he served

poet, A. D. 1331, in *Encyclopædia* in more than twenty volumes. The five general parts successively treat of, 1. *Physic*, 2. *Man*, 3. *Animals*, 4. *Plants*, and 5. *History*; and the African affairs are discussed in the sixth chapter of the fifth section of this last part, (*Reiske, Prodromus ad Hægi Chaldeæ Tabulas*, p. 222-274). Among the older narrations who are quoted by Novairi, we may distinguish the original narrative of a soldier who led the van of the Moslems.

* See the *History of Abdallah*, in Abulfeda (*Vie de Mahomet*, p. 109) and Gagnier, (*Vie de Mahomet*, tom. III, p. 82-85).

CHAP.

II.

the religion which it was no longer his interest to desert: his birth and talents gave him an honourable rank among the Kereish; and in a nation of cavalry, Abdallah was renowned as the boldest and most dexterous horseman of Arabiæ. At the head of forty thousand Moslems, he advanced from Egypt into the unknown countries of the West. The sands of Barca might be impervious to a Roman legion: but the Arabs were attended by their faithful camels; and the natives of the desert beheld without terror the familiar aspect of the soil and climate. After a painful march, they pitched their tents before the walls of Tripoli,* a maritime city in which the *name*, the wealth, and the inhabitants, of the province had gradually centered, and which now maintains the third rank among the states of Barbary. A reinforcement of Greeks was surprised and cut in pieces on the sea-shore; but the fortifications of Tripoli resisted the first assaults; and the Saracens were tempted, by the approach of the prefect Gregory,† to relinquish the labours of the siege for the perils and the hopes of a devi-

* The province and city of Tripoli are described by Leo Africanus in *Navigations in Villes d'Afrique*, tom. 1. Venet. 1550; fol. 77, 78, and 79; and Maraldi (*Description de l'Afrique*, tom. 2. p. 287). The first of these writers was a Moor, a scholar, and a traveller, who composed or dictated his African geography in a state of captivity at Rome, where he had assumed the name and religion of Pope Leo X. In a similar captivity among the Moors, the Spaniard Maraldi, a soldier of Charles V., compiled his *Description of Africa*, translated by C'Adams into French, (Paris, 1697, 3 vols. in 8vo.) Maraldi had read and seen, but he is destitute of the colour and extensive observation which abounds in the original work of Leo the African.

† Theophanes, who mentions the defeat, rather than the death, of Gregory. He bestows the prefect with the name of Theodos; he had probably assumed the purple, *Chronograph.* p. 255.

CHAP.

I.I.

The perfect
Gregory
and his
daughter.

live action. If his standard was followed by one hundred and twenty thousand men, the regular hands of the empire must have been lost in the naked and disorderly crowd of Africans and Moors, who formed the strength, or rather the numbers, of his host. He rejected with indignation the option of the Koran or the tribute; and during several days, the two armies were fiercely engaged from the dawn of light to the hour of noon, when their fatigue and the excessive heat compelled them to seek shelter and refreshment in their respective camps. The daughter of Gregory, a maid of incomparable beauty and spirit, is said to have fought by his side: from her earliest youth she was trained to mount on horseback, to draw the bow, and to wield the samitar; and the richness of her arms and apparel was conspicuous in the foremost ranks of the battle. Her hand, with an hundred thousand pieces of gold, was offered for the head of the Arabian general; and the youths of Africa were excited by the prospect of the glorious prize. At the pressing solicitation of his brethren, Abdallah withdrew his person from the field: but the Saracens were discouraged by the retreat of their leader, and the repetition of these equal or unsuccessful conflicts.

A noble Arabian, who afterwards became the adversary of Ali and the father of a caliph, had signalized his valour in Egypt; and Zobeir^a was

Victory of
the Arabs.

^a See in Oakey's *History of the Saracens*, vol. iii. p. 43, the death of Zobeir, which was honoured with the title of Ali, against whom he had rebelled. His valour at the siege of Babylon; if indeed it be the same person, is mentioned by Eusebius, *Annal.* tom. ii. p. 309.

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II.

the first who planted a scaling-ladder against the walls of Babylon. In the African war he was detached from the standard of Abdallah. On the news of the battle, Zobeir, with twelve companions, cut his way through the camp of the Greeks, and pressed forwards, without tasting either food or repose, to partake of the dangers of his brethren. He cast his eyes round the field. "Where," said he, "is our general?" In "his tent." "Is the tent a station for the general of the Moslems?" Abdallah represented with a blush the importance of his own life, and the temptation that was held forth by the Roman prefect. "Retort," said Zobeir, "on the infidels their ungenerous attempt. Proclaim through the ranks, that the head of Gregory shall be repaid with his captive daughter, and the equal sum of one hundred thousand pieces of gold." To the courage and discretion of Zobeir the lieutenant of the caliph intrusted the execution of his own stratagem, which inclined the long-disputed balance in favour of the Saracens. Supplying by activity and artifice the deficiency of numbers, a part of their forces lay concealed in their tents, while the remainder prolonged an irregular skirmish with the enemy, till the sun was high in the heavens. On both sides they retired with fainting steps: their horses were unbridled, their armour was laid aside, and the hostile nations prepared, or seemed to prepare, for the refreshment of the evening, and the encounter of the ensuing day. On a sudden, the charge was sounded; the Arabian camp poured forth a swarm of fresh and in-

trepid warriors; and the long line of the Greeks and Africans was surprised, assaulted, overturned, by new squadrons of the faithful, who, to the eye of fanaticism, might appear as a band of angels descending from the sky. The prefect himself was slain by the hand of Zobeir: his daughter, who sought revenge and death, was surrounded and made prisoner: and the fugitives involved in their disaster the town of Sufetula, to which they escaped from the sabres and lances of the Arabs. Sufetula was built one hundred and fifty miles to the south of Carthage; a gentle declivity is watered by a running stream, and shaded by a grove of juniper trees; and in the ruins of a triumphal arch, a portico, and three temples of the Corinthian order, curiosity may yet admire the magnificence of the Romans.* After the fall of this opulent city, the provincials and barbarians implored on all sides the mercy of the conqueror. His vanity or his zeal might be flattered by offers of tribute or professions of faith: but his losses, his fatigues, and the progress of an epidemical disease, prevented a solid establishment: and the Saracens, after a campaign of fifteen months, retreated to the confines of Egypt, with the captives and the wealth of their African expedition. The caliph's fifth was granted to a favourite, on the nominal payment of five hundred thousand pieces of gold;† but the

* Khan's Travels, p. 118, 119.

† *Mimus captivus, says Abdalla, erat boni, et mlti famulor quos-*
sequentes Ottoman; ejus mores summos et graves pios alidos ex-
tra precebat, (Journal Moderne, p. 78). Camacho (in his cloudy side-
king, p. 109) seems to report the same fact. When the Arabs besieged
the power of Ottoman, it stood high in their catalogue of grievances.

CHAP.
II.

state was doubly injured by this fallacious transaction, if each foot-soldier had shared one thousand, and each horseman three thousand, pieces, in the real division of the plunder. The author of the death of Gregory was expected to have claimed the most precious reward of the victory: from his silence it might be presumed that he had fallen in the battle, till the tears and exclamations of the prefect's daughter at the sight of Zobeir revealed the valour and modesty of that gallant soldier. The unfortunate virgin was offered, and almost rejected, as a slave, by her father's murderer, who coolly declared that his sword was consecrated to the service of religion; and that he laboured for a recompence far above the charms of mortal beauty, or the riches of this transitory life. A reward congenial to his temper, was the honourable commission of announcing to the caliph Othman the success of his arms. The companions, the chiefs, and the people, were assembled in the mosch of Medina, to hear the interesting narrative of Zobeir; and, as the orator forgot nothing except the merit of his own counsels and actions, the name of Abdallah was joined by the Arabians with the heroic names of Caleil and Amrou.*

Progress of
the Saracens in
Africa,
A. D. 653.
139.

The western conquests of the Saracens were suspended near twenty years, till their dissensions were composed by the establishment of the house of Ommiyah: and the caliph Morwiyah was invited by the cries of the Africans themselves.

* *Επιστολή του Ιωάννου του Αφραίου, και του Ιωάννου του Κωνσταντινου, προς τον Αφραίο, περιέχουσα την ιστορίαν της ζωής του Αφραίου.* — *Thompson. Chronograph. p. 225, edit. Paris.* His chronology is true and accurate.

The successors of Heraclius had been informed of the tribute which they had been compelled to stipulate with the Arabs: but instead of being moved to pity and relieve their distress, they imposed, as an equivalent or a fine, a second tribute of a similar amount. The ears of the Byzantine ministers were shut against the complaints of their poverty and ruin: their despair was reduced to prefer the dominion of a single master; and the extortions of the patriarch of Carthage, who was invested with civil and military power, provoked the sectaries, and even the catholics, of the Roman province to abjure the religion as well as the authority of their tyrants. The first lieutenant of Moawiyah acquired a just renown, subdued an important city, defeated an army of thirty thousand Greeks, swept away fourscore thousand captives, and enriched with their spoils the bold adventurers of Syria and Egypt.* But the title of conqueror of Africa is more justly due to his successor Akbah. He marched from Damascus at the head of ten thousand of the bravest Arabs; and the genuine force of the Moslems was enlarged by the doubtful aid and conversion of many thousand barbarians. It would be difficult, nor is it necessary, to trace the accurate line of the progress of Akbah. The interior regions have been peopled by the Orientals with fictitious armies and imaginary citadels. In the warlike province of Zab

* Theophanes (ii. Chronograph. p. 332) inserts the eight columns that might reach Constantinople, of the masses composed of the Arabs and Persians from Paul Warratig, dimes of Aquilari, the dimes of Langshandi, &c. &c. He, that at this time they sent a fleet from Alexandria into the Persian and African seas.

CHAP.

II.

CIVILIZATION

of Numidia, fourscore thousand of the natives might assemble in arms; but the number of three hundred and sixty towns is incompatible with the ignorance or decay of husbandry; and a circumference of three leagues will be justified by the ruins of Erbe or Lambesa, the ancient metropolis of that inland country. As we approach the sea-coast, the well-known cities of Bugia¹ and Tangier² define the more certain limits of the Saracen victories. A remnant of trade still adheres to the commodious harbour of Bugia, which, in a more prosperous age, is said to have contained about twenty thousand houses; and the plenty of iron which is dug from the adjacent mountains might have supplied a braver people with the instruments of defence. The remote position and venerable antiquity of Tingi, or Tangier, have been decorated by the Greek and Arabian fables; but the figurative expressions of the latter, that the walls were constructed of brass, and that the roofs were covered with gold and silver, may be interpreted as the emblems of strength and opulence. The province of Mauritania Tingitana,³ which assumed the

¹ See *Narveti*, *Agual Otero*, p. 1186; *Les Africains*, fol. 81, verso, who reckon only thirty cities & infinite small; *Marmat*, (*Description de l'Afrique*, tom. II, p. 22), and *Shaw*, (*Travels*, p. 57, 63-68).

² *Les Africains*, fol. 38, verso, 39, recto. *Marmat*, tom. II, p. 411. *Shaw*, p. 43.

³ *Les Africains*, fol. 52. *Marmat*, tom. II, p. 276.

⁴ *Regio ignobilis, et vix quatenus illustis facilia, parvis opibus habitata, parva summa continet, vix quoniam vix malice et vix vix gentis obnoxia.* *Pomponius Mela*, l. 4, c. 10. *Mela* descends the more credul, since his own Phœnician ancestors had migrated from Tingitana to Spain, but, in II, 6, a passage of that geographer is cruelly tortured by *Salmasius*, *Isaac Vossius*, and the most virulent of critics.

name of the capital, had been imperfectly discovered and settled by the Romans; the five colonies were confined to a narrow pale, and the more southern parts were seldom explored except by the agents of luxury, who searched the forests for ivory and the citron wood,* and the shores of the ocean for the purple shell-fish. The fearless Akabah plunged into the heart of the country, traversed the wilderness in which his successors erected the splendid capitals of Fez and Morocco,† and at length penetrated to the verge of the Atlantic and the great desert. The river Sus descends from the western sides of mount Atlas, fertilizes, like the Nile, the adjacent soil, and falls into the sea at a moderate distance from the Canary, or Fortunato, islands. Its banks were in-

James Gronovius). He lived at the time of the final reduction of that country by the emperor Claudius; yet about thirty years afterwards, Pliney (Hist. Nat. v.) is complained of his authors, too lazy to inquire, too proud to confess their ignorance of that wild and remote province.

* The fruitful nation of this citron wood prevailed at Rome among the men, as much as the taste for pearls among the women. A round hoop, or table, four or five feet in diameter, sold for the price of an oxen, (*Strabonell. lxxviii.*), eight, ten, or twelve thousand pounds sterling, (*Plin. Hist. Natur. xlv. 29.*). I conceive that I must not confound the tree called with that of the fruit citron. But I am not hesitant enough to decide the former (it is like the wild cyprus) by the vulgar or Linnaean name; nor will I decide whether the source be the orange or the lemon. Salmasius appears to exhaust the subject, but he too often involves himself in the web of his diabolically studious, (*Plinius Exercit. num. ii. p. 606. &c.*)

† See Aboven, *vol. 16. vers.* Marmol. *tom. ii. p. 28.* This province, the first name of the exploits and greatness of the algaris, is often mentioned in the curious history of that dynasty at the end of the 11th volume of Marmol, *Description de l'Afrique*. The 11th vol. of the *Bibliothèque Historique* par les Marmes, (lately published at Paris), illustrates the history and geography of the kingdoms of Fez and Morocco.

CHAP. II.
 inhabited by the last of the Moors, a race of savages, without laws, or discipline, or religion; they were astonished by the strange and irresistible terrors of the oriental arms; and as they possessed neither gold nor silver, the richest spoil was the beauty of the female captives, some of whom were afterwards sold for a thousand pieces of gold. The career, though not the zeal, of Akbari was checked by the prospect of a boundless ocean. He spurred his horse into the waves, and raising his eyes to heaven, exclaimed with the tone of a fanatic,—“Great God! if my course were not stopped by this sea, I would still go on, to the unknown kingdoms of the West, preaching the unity of thy holy name, and putting to the sword the rebellious nations who worship any other gods than thee.” Yet this Mahometan Alexander, who sighed for new worlds, was unable to preserve his recent conquests. By the universal defection of the Greek and Africans, he was recalled from the shores of the Atlantic, and the surrounding multitudes left him only the resource of an honourable death. The last scene was dignified by an example of national virtue. An ambitious chief, who had disputed the command and failed in the attempt, was led about as a prisoner in the camp of the Arabian general. The insurgents had trusted to his discontent and revenge: he disdained their offers and revealed their designs. In the

* Otter (p. 119) has given the strong tone of fanaticism to this resolution, which Condorcet (p. 37) has softened to a plan which of preserving the Roman. Yet they had both the same text of Novatus before their eyes.

hour of danger, the grateful Akbah unlocked his letters, and advised him to retire; he chose to die under the banner of his rival. Embracing as friends and martyrs, they unsheathed their simitars, broke their scabards, and maintained an obstinate combat till they fell by each other's side on the last of their slaughtered countrymen. The third general or governor of Africa, Zubeir, avenged and encountered the fate of his predecessor.* He vanquished the natives in many battles; he was overthrown by a powerful army, which Constantinople had sent to the relief of Carthage.

It had been the frequent practice of the Moorish tribes to join the invaders, to share the plunder, to profess the faith, and to revolt to their savage state of independence and idolatry, on the first retreat or misfortune of the Moslems. The prudence of Akbah had proposed to found an Arabian colony in the heart of Africa; a citadel that might curb the levity of the barbarians, a place of refuge to secure, against the accidents of war, the wealth and the families of the Saracens. With this view, and under the modest title of the station of a caravan, he planted this colony in the fiftieth year of the Hegira. In its present decay, Calraon[†] still holds the second rank in the kingdom of Tunis, from which it is distant about fifty miles to the south; its inland

Founda-
tion of
Calraon.
A. D. 670-
673.

* The foundation of Calraon is mentioned by Oakey, *Hist. of the Saracens*, vol. ii, p. 128, 129; and the numerous towers, &c. of the city, are described by Leo Africanus, *Hist. Tibi. Nubien.* (trans. ii, p. 212); and Shaw, (p. 115).

CHAP.
II

situation,* twelve miles westward of the sea, has protected the city from the Greek and Sicilian fleets. When the wild beasts and serpents were extirpated, when the forest, or rather wilderness, was cleared, the vestiges of a Roman town were discovered in a sandy plain: the vegetable food of Cairoan is brought from afar; and the scarcity of springs constrains the inhabitants to collect in cisterns and reservoirs a precarious supply of rain-water. These obstacles were subdued by the industry of Akbah; he traced a circumference of three thousand and six hundred paces, which he encompassed with a brick wall; in the space of five years, the governor's palace was surrounded with a sufficient number of private habitations; a spacious mosque was supported by five hundred columns of granite, porphyry, and Numidian marble; and Cairoan became the seat of learning as well as of empire. But these were the glories of a later age; the new colony was shaken by the successive defeats of Akbah and Zuheir, and the western expeditions were again interrupted by the civil discord of the Arabian monarchy. The son of the valiant Zubeir maintained a war of twelve years, a siege of seven months against the house of Ommyyah. Abulallah was said to unite the fierceness of the lion with the subtlety of

* A portentous, though frequent, mistake has been the consequence, from a slight similitude of name, the Cyrene of the Greeks, with the Cyrenen of the Arabs, two cities which are separated by an interval of a thousand miles along the sea-coast. The great Thucydides has not escaped this fault, the less excusable as it is corrected with a formal and elaborate description of Akbery, (Hædæus, l. vii. c. 3, et seq. i. p. 246, edit. B=1571).

the fox; but if he inherited the courage, he was devoid of the generosity, of his father.'

GRAPH
14

The return of domestic peace allowed the caliph Abdalmalek to resume the conquest of Africa; the standard was delivered to Hassan governor of Egypt, and the revenue of that kingdom, with an army of forty thousand men, was consecrated to the important service. In the vicissitudes of war, the interior provinces had been alternately won and lost by the Saracens. But the sea-coast still remained in the hands of the Greeks; the predecessors of Hassan had respected the name and fortifications of Carthage; and the number of its defenders was recruited by the fugitives of Calos and Tripoli. The arms of Hassan were bolder and more fortunate; he reduced and pillaged the metropolis of Africa; and the mention of scaling-ladders may justify the suspicion that he anticipated, by a sudden assault, the more tedious operations of a regular siege. But the joy of the conquerors was soon disturbed by the appearance of the Christian succours. The prefect and patrician John, a general of experience and renown, embarked at Constantinople the forces of the eastern empire; they were joined by the ships and

Composit.
of Car-
thage.
A. D. 692-
c. 100.

* Besides the Arabic chronicles of Al-Buhārī, El-Masūdī, and Al-Muqarrifī, under the twelfth year of the Hegira, we may consult d'Hervieux (*Chron. Orient.*, p. 7) and Ouseley, *Hist. of the Saracens*, vol. II, p. 328-349. The latter has given the last and pathetic Catalogue between Al-Buhārī and his mother; but he has forgot a physical effect of her grief for his death, the vitiation, at the age of ninety, and total consequent want, of her senses.

[illegible]

CHAP.

LI.

the soldiers of Sicily, and a powerful reinforcement of Goths* was obtained from the fears and religion of the Spanish monarch. The weight of the confederate navy broke the chain that guarded the entrance of the harbour; the Arabs retired to Cairuan, or Tripoli; the Christians landed; the citizens hailed the ensign of the cross, and the winter was idly wasted in the dream of victory or deliverance. But Africa was irrecoverably lost; the zeal and resentment of the commander of the faithful† prepared in the ensuing spring a more numerous armament by sea and land; and the patrician in his turn was compelled to evacuate the post and fortifications of Carthage. A second battle was fought in the neighbourhood of Utica: the Greeks and Goths were again defeated; and their timely embarkation saved them from the sword of Hassan.

Edm. Arn. de Reperituris Europæ. Nicéphori Constantino-politani Broxar, p. 28. The patriarch of Constantinople, with Theophanes (Chronograph. p. 309), have slightly mentioned this last attempt for the relief of Africa. Pagi (Critica, tom. III, p. 120, 144) has almost ascertained the chronology by a strict comparison of the Arabic and Byzantine historians, who often disagree both in time and fact. See Hasekji's note of Otter, (p. 131).

* Have a'rami rahit; mabli Bani a i Githi, and afterwards, i Bani a i agghiana a i Githi, historians Carthaginæ, (See African. fol. 77, verso. I know not from what Arabic writer the African derives his Goths; but the fact, though new, is so interesting and so probable, that I will accept it on the slightest authority.

† This commander is styled by Nicéphorus *basileus Tapanus*, & seems though an improper addition of the scribe. Theophanes introduces the strange appellation of *Hierapolites*, which his interpreter Goss explains by *Fide Arab.* They may approach the truth, in assigning the active part to the minister, rather than the prince; but they forget that the themlades had only a kash, or secretary, and that the office of *Vizir* was not created or instituted till the 137th year of the Hegira; (cf. Herbelot, p. 613).

who had invested the slight and insufficient rampart of their camp. Whatever yet remained of Carthage, was delivered to the flames, and the colony of Dido* and Caesar lay desolate above two hundred years, till a part, perhaps a twentieth, of the old circumference was repopled by the first of the Fatimité caliphs. In the beginning of the sixteenth century, the second capital of the West was represented by a mosque, a college without students, twenty-five or thirty shops, and the huts of five hundred peasants, who, in their abject poverty, displayed the arrogance of the Punic senators. Even that paltry village was swept away by the Spaniards whom Charles V. had stationed in the fortress of the Goletta. The ruins of Carthage have perished; and the place might be unknown if some broken arches of an aqueduct did not guide the footsteps of the inquisitive traveller.

The Greeks were expelled, but the Arabians were not yet masters of the country. In the interior provinces the Moors or *Berberes*† so feeble under the first Casars, so formidable to the By-

CHAP.
I.
continued

Final conquest of Africa.
A. D. 698-709.

* According to Solinus, li. II. p. 26, ed. Salmas., the Carthage of Dido stood either 677 or 751 years; a various reading, which proceeds from the difference of MSS. editions, (Usher's Thesaur. Byzantin. tom. I. p. 289). The former of these accounts, which gives 753 years less than Christ, is more consistent with the well-attested testimony of Valerius Maximus; but the latter is preferred by our countrymen (Marsden, *Travels in Egypt*, p. 338) as more agreeable to the Hebrew and Tyrian chronology.

† See African. fol. II. verso, II. recto. Marsden, *ibid.* li. p. 441-442. Shaw, p. 95.

* The history of the word *Berberes* may be placed under four periods.—1. In the time of Homer, when the word was used to denote the

barbarians

CHAP.

II.

zantine princes; maintained a disorderly resistance to the religion and power of the successors of Mahomet. Under the standard of their queen Cahina the independent tribes acquired some degree of union and discipline; and as the Moors respected in their females the character of a prophetess, they attacked the invaders with an enthusiasm similar to their own. The veteran hands of Hassan were inadequate to the defence of Africa: the conquests of an age were lost in a single day; and the Arabian chief, overwhelmed by the torrent, retired to the confines of Egypt, and expected, five years, the promised succours of the caliph. After the retreat of the Saracens, the victorious prophetess assembled the Moorish chiefs, and recommended a measure of strange and savage policy. "Our cities," said she, "and the gold and silver which they contain, perpetually attract the arms of the Arabs. These vile metals are not the objects of our ambition; we content ourselves with the

probably use a common idiom, the imitative sound of *barbar* was applied to the vulgar tribes, whose pronunciation was most harsh, whose grammar was most defective. *Καὶ τὰ βαρβάρων* (Ibid. ii. 607, with the Oxford scholium, Clarke's Annotation, and Henry Steinhart's Greek Thesaurus, tom. i. p. 120). 2. From the time, at least, of Herodotus, it was extended to all the nations who were strangers to the language and manners of the Greeks. 3. In the age of Plautus, the Romans admitted to the name, *Uscipites Festus*, l. ii. p. 48, edit. Dacier, and freely gave themselves the name of *barbarians*. They justly claimed an exemption for Italy, and her subject provinces; and at length removed the disgraceful appellation to the savage or hostile nations beyond the pale of the empire. 4. In every sense, it was due to the Moors; the familiar word was borrowed from the Little provinces by the Arabian conquerors, and has justly settled as a local denomination (*barbary*) along the northern coast of Africa.

" simple productions of the earth. Let us destroy
 " these cities; let us bury in their ruins those per-
 " nicious treasures; and when the avarice of our
 " foes shall be destitute of temptation, perhaps
 " they will cease to disturb the tranquillity of a
 " warlike people." The proposal was accepted
 with unanimous applause. From Tangier to Tri-
 poli the buildings, or at least the fortifications,
 were demolished, the fruit-trees were cut down,
 the means of subsistence were extirpated, a fertile
 and populous garden was changed into a desert,
 and the historians of a more recent period could
 discern the frequent traces of the prosperity and
 devastation of their ancestors. Such is the tale of
 the modern Arabians. Yet I strongly suspect that
 their ignorance of antiquity, the love of the mar-
 vellous, and the fashion of extolling the philoso-
 phy of barbarians, has induced them to describe,
 as one voluntary act, the calamities of three hun-
 dred years since the first fury of the Donatists and
 Vandals. In the progress of the revolt Cahina had
 most probably contributed her share of destruc-
 tion; and the alarm of universal ruin might
 terrify and alienate the cities that had reluctantly
 yielded to her unworthy yoke. They no longer
 hoped, perhaps they no longer wished, the re-
 turn of their Byzantine sovereigns; their pre-
 sent servitude was not alleviated by the bene-
 fits of order and justice; and the most zealous
 catholic must prefer the imperfect truths of the
 Koran to the blind and rude idolatry of the
 Moors. The general of the Suracens was again
 received as the saviour of the province; the

CHAP.
11.
continued

friends of civil society conspired against the savages of the land; and the royal prophetess was slain in the first battle which overturned the baseless fabric of her superstition and empire. The same spirit revived under the successor of Hossan; it was finally quelled by the activity of Musa and his two sons, but the number of the rebels may be presumed from that of three hundred thousand captives; sixty thousand of whom, the caliph's fifth, were sold for the profit of the public treasury. Thirty thousand of the barbarian youth were enlisted in the troops; and the pious labours of Musa to inculcate the knowledge and practice of the Koran, accustomed the Africans to obey the apostle of God and the commander of the faithful. In their climate and government, their diet and habitation, the wandering Moors resembled the Bedouens of the desert. With the religion, they were proud to adopt the language, name, and origin of Arabs: the blood of the strangers and natives was insensibly mingled; and from the Euphrates to the Atlantic the same nation might seem to be diffused over the sandy plains of Asia and Africa. Yet I will not deny that fifty thousand tents of pure Arabians might be transported over the Nile, and scattered through the Lybian desert: and I am not ignorant that five of the Moorish tribes still retain their *barbarous* idiom, with the appellation and character of *white* Africans.*

Adoption
of the
Moors.

* The first book of Leo Africanus; and the observations of Dr. Shaw, (p. 220, 222, 227, 247, &c.) will throw some light on the moving tribes of Barbary, of Arabian or Moorish descent. But
Shaw

V. In the progress of conquest from the north and south the Goths and the Saracens encountered each other on the confines of Europe and Africa. In the opinion of the latter, the difference of religion is a reasonable ground of enmity and warfare.⁵ As early as the time of Othman⁶ their piratical squadrons had ravaged the coasts of Andalusia;⁷ nor had they forgotten the relief of Carthage by the Gothic succours. In that age, as well as in the present, the kings of Spain were possessed of the fortress of Ceuta; one of the columns of Hercules, which is divided by a narrow strait from the opposite pillar or point of Europe. A small portion of Mauritania was still wanting to the African conquest; but Musa, in the pride of victory, was repulsed from the walls of Ceuta, by the vigilance and courage of Count Julian, the general of the Goths. From his disappointment and perplexity, Musa was relieved by an unexpected mee-

them had seen these oranges with distant terror; and Leo, a captive in the Yuliani, appears to have lost more of his Arabics than he could acquire of Greek or Roman, language. Many of his gross mistakes might be detected in the first period of the Mahometan history.

⁵ In a conference with a prince of the Greeks, Amroo observed that their religion was different; upon which some of his faithful hearers in quarrel. Ockley's History of the Saracens, vol. ii. p. 323.

⁶ Aboufida, *Aboul. Moudon* p. 78, *vers. Becke*.

⁷ The name of Andalusia is applied by the Arabs not only to the modern province, but to the whole peninsula of Spain, (*Geograph. Nub.* p. 131; & *Herodot.* *Hist.* *Orient.* p. 114, 115). The etymology has been most improbably deduced from Vandalsia, country of the Vandals, in Arville, *Revue de l'Europe*, p. 148, 149, &c. But the *Handelsia* of Caes., which signifies in Arabic, the region of the evening, of the West, in a word, the Hyperborea of the Greeks, is perfectly opposite, (*Abul. Moudon* *Revue*, tom. ii. p. 377, &c.).

CHAP.

I.

sage of the Christian chief, who offered his place, his person, and his sword, to the successors of Mahomet, and solicited the disgraceful honour of introducing their arms into the heart of Spain.¹ If we inquire into the cause of his treachery, the Spaniards will repeat the popular story of his daughter Cava,² of a virgin who was seduced, or ravished, by her sovereign; of a father who sacrificed his religion and country to the thirst of revenge. The passions of princes have often been licentious and destructive; but this well-known tale, romantic in itself, is indifferently supported by external evidence; and the history of Spain will suggest some motives of interest and policy more congenial to the breast of a veteran statesman.³ After the decease or deposition of Wi-

¹ The fall and resurrection of the Gothic monarchy are related by Mariana, *Ibid.* l. p. 238-280, t. vi. s. 19-26; l. vii. c. 1, 2, 3. This historian has infused into his noble work, (*Historia de España*, *Ibid.* xxx, Hæc Christiani 1733, in four volumes in folio, with the Continuation of Miniana), the style and spirit of a Roman clergy and after the sixth century, his knowledge and judgment may be safely trusted. But the Jesuit is not exempt from the prejudices of his order: he adopts and adorns like his rival Buchanan, the most absurd of the national legends; he is too careless of criticism and chronology, and ruggles, from a lively fancy, the phantasms of historical evidence. These charges are large and frequent: Rodrigo, archbishop of Toledo, the father of the Spanish history, lived five hundred years after the conquest of the Arabs; and the more early accounts are compressed in minor measure into the piled chronicles of Isidore of Seville, (*Facsimile*), and of Alphonsus III, king of Leon, which I have only in the *Annales* of Pagi.

² *Le val d'Ay* (Vallée) est ainsi ditte à cause qu'il y eut une Des Roques en ardent le signal pour son fils. (*Hist. Générale*, c. xxvii) His argument is not logically conclusive.

³ In the story of Cava, Mariana (l. vi. c. 21, p. 241, 242) seems to vie with the Lucretia of Livy. Like the ancients, he seldom quotes:

tiza, his two sons were supplanted by the ambition of Roderic, a noble Goth, whose father, the duke or governor of a province, had fallen a victim to the preceding tyranny. The monarchy was still elective; but the sons of Witiza, educated on the steps of the throne, were impatient of a private station. Their resentment was the more dangerous, as it was varnished with the dissimulation of courts: their followers were excited by the remembrance of favours and the promise of a revolution; and their uncle Oppas, archbishop of Toledo and Seville, was the first person in the church, and the second in the state. It is probable that Julian was involved in the disgrace of the unsuccessful faction; that he had little to hope and much to fear from the new reign; and that the imprudent king could not forget or forgive the injuries which Roderic and his family had sustained. The merit and influence of the count rendered him an useful or formidable subject: his estates were ample, his followers bold and numerous, and it was too fatally shewn that, by his Andalusian and Mauritanian commands, he held in his hand the keys of the Spanish monarchy. Too feeble, however, to meet his sovereign in arms, he sought the aid of a foreign power; and his rash invitation of the Moors and Arabs produced the calamities of eight hundred years. In his epistles, or in a personal interview, he revealed the wealth and nakedness

quoted; and the oldest testimony of Bede, (Annal. Eccles. A. D. 713, N°. 19), that of Lucas Tudense, a Gallican deacon of the sixth century, only says, *Cava quoniam pro castris habet arboribus.*

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II.

of his country: the weakness of an unpopular prince; the degeneracy of an effeminate people. The Goths were no longer the victorious barbarians who had humbled the pride of Rome, despoiled the queen of nations, and penetrated from the Danube to the Atlantic ocean. Secluded from the world by the Pyrenean mountains, the successors of Alaric had slumbered in a long peace; the walls of the cities were mouldered into dust: the youth had abandoned the exercise of arms; and the presumption of their ancient renown would expose them in a field of battle to the first assault of the invaders. The ambitious Saracen was fired by the ease and importance of the attempt; but the execution was delayed till he had consulted the commander of the faithful; and his messenger returned with the permission of Walid to annex the unknown kingdoms of the West to the religion and throne of the caliphs. In his residence of Tangier, Musa, with secrecy and caution, continued his correspondence and hastened his preparations. But the remorse of the conspirators was soothed by the fallacious assurance that he should content himself with the glory and spoil, without aspiring to establish the Moslems beyond the sea that separates Africa from Europe.¹

¹ The *Orientalis*, *Elementa*, *Abulpharagius*, *Akathida*, pass over the conquest of Spain in silence, or with a single word. The text of Novalis, and the other Arabian writers, is represented, though with some foreign alloy, by M. de Cardonne, *Hist. de l'Afrique et de l'Espagne sous la Domination des Arabes*, Paris, 1765, 3 vol. in 4to, tom. 1, p. 32-114, and more correctly by M. de Guignes, (*Hist. des*

CHAP.
II.The first
conquest of
the Arabs,
A. D. 710.
July.

Before Musa would trust an army of the faithful to the traitors and infidels of a foreign land, he made a less dangerous trial of their strength and veracity. One hundred Arabs, and four hundred Africans, passed over, in four vessels, from Tangier, or Ceuta; the place of their descent on the opposite shore of the strait, is marked by the name of Tarif their chief: and the date of this memorable event* is fixed to the month of Ramadan, of the ninety-first year of the Hegira, to the month of July, seven hundred and forty eight years from the Spanish era, of Caesar,¹ seven hundred and ten after the birth of Christ. From their first station, they marched eighteen miles

Hist. tom. i. p. 347-350. The librarian of the Museum has not satisfied my hopes: yet he appears to have searched with diligence the broken materials; and the history of the conquest is illustrated by some valuable fragments of the geographer Hario, (who wrote at Cordoba, s. 11. 900), of Ben Harsh, &c. See *Biblioth. Arabico-Hispana*, tom. ii. p. 22, 105, 106, 187, 237, 319-322. On this occasion, the industry of Pagi has been aided by the Arabic learning of his friend the Abbe de Longueville, and to their joint labours I am deeply indebted.

* A mistake of Baskin of Toledo, in computing the years from the Hegira with the Julian years of the era, has determined Baronius, Marius, and the crowd of Spanish historians, to place the first invasion to the year 712; and the battle of Xeres in November 714. This computation of three years has been detected by the more correct industry of modern chronologists, above all, of Pagi, (*Urbis*, tom. iii. p. 169, 172-174), who has restored the genuine state of the revelation. At the present time an Arabian scholar, like Cardonne, who adopts the ancient error, (tom. i. p. 75), is necessarily exposed to censure.

¹ The era of Caesar, which in Spain was in vogue and popular use till the sixth century, begins thirty-eight years before the birth of Christ. I would refer the origin to the general practice now and then, which conferred the power and position of the transitory *Idem*. *Causas*, li. xlviii. p. 347, 348. *Appareils* Bell. Arab. l. v. p. 1041, edit. fol.; Spain was a province of Caesar Octavian; and Tarragona, which raised the first temple to Augustus, (*Tant. Annot. l. 76*), might borrow from the Orientals this mode of history.

CHAP.
II.

Their se-
cond de-
scent,
A. D. 711,
April,

through an hilly country to the castle and town of Julian;* on which (it is still called Algezire) they bestowed the name of the Green Island, from a verdant cape that advances into the sea. Their hospitable entertainment, the Christians who joined their standard, their inroad into a fertile and unguarded province, the richness of their spoil and the safety of their return, announced to their brethren the most favourable omens of victory. In the ensuing spring, five thousand veterans and volunteers were embarked under the command of Tarik, a dauntless and skilful soldier, who surpassed the expectation of his chief; and the necessary transports were provided by the industry of their too faithful ally. The Saracens landed^a at the pillar or point of Europe; the corrupt and familiar appellation of Gibraltar (*Gebel al Tarik*) describes the mountain of Tarik; and the intrenchments of his camp were the first outline of those fortifications, which in the hands of our countrymen, have resisted the art and power of the house of Bourbon. The adjacent governors informed the court of Toledo of the descent and progress of the Arabs; and the defeat of his lieutenant Edeco, who had been commanded to seize and bind the presumptuous strangers, admonished

* The road, the country, the old castle of Count Julian, and the superstitious belief of the Spaniards of hidden treasures, &c. are described by Père Labat (*Voyages en Espagne et en Italie*, tom. i. p. 205-217) with his usual plenitude.

^a The Arabian Geographer (p. 134) explains the topography of the war; but it is highly incredible that the lieutenant of Musa should exercise the desperate and useless measure of burning his ships.

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II.

Roderic of the magnitude of the danger. At the royal summons, the dukes, and counts, the bishops and nobles of the Gothic monarchy, assembled at the head of their followers; and the title of king of the Romans, which is employed by an Arabic historian, may be excused by the close affinity of language, religion, and manners, between the nations of Spain. His army consisted of ninety or an hundred thousand men; a formidable power, if their fidelity and discipline had been adequate to their numbers. The troops of Tarik had been augmented to twelve thousand Saracens; but the Christian malecontents were attracted by the influence of Julian, and a crowd of Africans most greedily tasted the temporal blessings of the Koran. In the neighbourhood of Cadiz, the town of Xeres* has been illustrated by the encounter which determined the fate of the kingdom; the stream of the Guadalete, which falls into the bay, divided the two camps, and marked the advancing and retreating skirmishes of three successive and bloody days. On the fourth day, the two armies joined a more serious and decisive issue; but Alarie would have blushed at the sight of his unworthy successor, sustaining on his head a diadem of pearls, encumbered with a flowing robe of gold and silken embroidery, and reclining on a litter, or car of ivory, drawn by two white mules. Notwithstanding the valour of the Saracens, they faint-

ANDRÉA,
July 19-
73.

* Xeres (the Roman colony of Asta Regia) is only two leagues from Cadiz. In the 13th century it was a granary of corn; and the wine of Xeres is familiar to the tables of Europe. (Lind. *Nord Hispania*, c. 12, p. 54-56, a work of correct and sensible knowledge; *d'Anville*, *Etats de l'Europe*, &c. p. 144).

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ed under the weight of multitudes, and the plain of Xerta was overspread with sixteen thousand of their dead bodies. "My brethren," said Tarik to his surviving companions, "the enemy is before you, the sea is behind; whither would ye fly? Follow your general: I am resolved either to lose my life, or to trample on the prostrate king of the Romans." Besides the resource of despatch, he confided in the secret correspondence and nocturnal interviews of Count Julian, with the sons and the brother of Witiza. The two princes and the archbishop of Toledo occupied the most important post: their well-timed defection broke the ranks of the Christians; each warrior was prompted by fear or suspicion to consult his personal safety; and the remains of the Gothic army were scattered or destroyed in the flight and pursuit of the three following days. Amidst the general disorder, Roderic started from his car, and mounted Orelia, the fleetest of his horses; but he escaped from a soldier's death to perish more ignobly in the waters of the Baetis or Guadalquivir. His diadem, his robes, and his courser, were found on the bank; but as the body of the Gothic prince was lost in the waves, the pride and ignorance of the caliph must have been gratified with some meaner head, which was exposed in triumph before the palace of Damascus. "And such," continues a valiant historian of the Arabs, "is the fate of those kings who withdraw themselves from a field of battle."²

² *Id eum inferturum regibus pedes ex arce relictis super eum
tunc. Ben Hazri of Grenada, in *Historia Arabico-Hispanica*, tom. II. p.
727. Some credulous Spaniards believe that king Roderic, or Ro-
derick, was*

Count Julian had plunged so deep into guilt and infamy, that his only hope was in the ruin of his country. After the battle of Xeres he recommended the most effectual measures to the victorious Saracen. "The king of the Goths is slain; their princes are fled before you, the army is routed, the nation is astonished. Secure with sufficient detachments the cities of Bœtica; but in person, and without delay, march to the royal city of Toledo, and allow not the distracted Christians either time or tranquillity for the election of a new monarch." Tarik listened to his advice. A Roman captive and proselyte, who had been enfranchised by the caliph himself, assaulted Cordova with seven hundred horse; he swam the river, surprised the town, and drove the Christians into the great church, where they defended themselves above three months. Another detachment reduced the sea-coast of Bœtica, which in the last period of the Moorish power, has comprised in a narrow space the populous kingdom of Grenada. The march of Tarik from the Bætic to the Tagus,* was directed through the Sierra Morena, that separates Andalusia and Cas-

desires, perished to an hermit's call; and others that he was cast alive into a tub full of serpents, from whence he exclaimed with a lamentable voice,—"They devour the part with which I have so graciously clothed," (Don Quixote, part I., l. 46, r. 13.)

* The direct road from Cordova to Toledo was indicated by Mr. Swinburne's journey in 1721, book 1; but a longer interpolation must be adopted for the slow and tedious marches of an army. The Arabs leavert the province of La Mancha, which the pen of Cervantes has transformed into marsh ground to the reader of every nation.

CHAR.
II.

Fall of
the Gothic
monarchy,
A. D. 711.

CHAP. till, till he appeared in arms under the walls of
 II. Toledo.* The most zealous of the catholics had
 escaped with the relics of their saints; and if the
 gates were shut, it was only till the victor had
 subscribed a fair and reasonable capitulation.
 The voluntary exiles were allowed to depart with
 their effects: seven churches were appropriated
 to the Christian worship; the archbishop and his
 clergy were at liberty to exercise their functions,
 the monks to practise or neglect their penance;
 and the Goths and Romans were left in all civil
 and criminal cases to the subordinate jurisdiction
 of their own laws and magistrates. But if the
 justice of Tarik protected the Christians, his gra-
 titude and policy rewarded the Jews, to whose
 secret or open aid he was indebted for his most
 important acquisitions. Persecuted by the kings
 and synods of Spain, who had often pressed the
 alternative of banishment or baptism, that out-
 cast nation embraced the moment of revenge; the
 comparison of their past and present state was
 the pledge of their fidelity; and the alliance be-
 tween the disciples of Moses and of Mahomet,
 was maintained till the final era of their common
 expulsion. From the royal seat of Toledo, the
 Arabian leader spread his conquests to the north,
 over the modern realms of Castille and Leon; but
 it is needless to enumerate the cities that yielded

* The antiquities of Toledo, *Urbs Puris* in the Punic wars, *Urbs
 Regia* in the 11th century, are briefly described by Nodding, (*Hispania*,
 v. 35, p. 181-186). His burrows from Roderic the *fatidic palatium* or
 Moorish portraiture; but modestly insinuates that it was no more than
 a Roman amphitheatre.

on his approach, or again to describe the table of emerald,^a transported from the East by the Romans, acquired by the Goths among the spoils of Rome, and presented by the Arabs to the throne of Damascus. Beyond the Asturian mountains, the maritime town of Gijon was the term of the lieutenant of Musa, who had performed, with the speed of a traveller, his victorious march, of seven hundred miles, from the rock of Gibraltar to the bay of Biscay. The failure of land compelled him to retreat; and he was recalled to Toledo, to excuse his presumption of subduing a kingdom in the absence of his general. Spain, which, in a more savage and disorderly state, had resisted, two hundred years, the arms of the Romans, was over-run in a few months by those of the Saracens; and such was the eagerness of submission and treaty, that the governor of Cordova is recorded as the only chief who fell, without conditions, a prisoner into their hands. The cause of the Goths had been irrevocably judged in the field of Xeres; and, in the national dismay, each part of the mo-

^a In the *Historia Arabe*, c. 9, p. 17, ad eorum Rimmis, Roderic of Toledo describes the emerald tables, and inserts the name of Medias Almyda in Arabic words and letters. He appears to be consequent with the Mahometan writers; but I cannot agree with M. de Guignes, (*Hist. des Huns*, tom. i, p. 240), that he had read and transcribed Novairi; because he was dead an hundred years before Novairis composed his history. This mistake is founded on a still grosser error. M. de Guignes confounds the historian Hoderic Ximenes, archbishop of Toledo, in the XIIIth century, with cardinal Ximenes, who governed Spain in the beginning of the XVIIth, and was the subject, not the author, of historical compositions.

^b Terik might have perished on the last rock, the boat of Regnard and his companions in their Lapland journey, "His tandem statum, ubi illi defuit arbo."

CHAP.

II.

narchy declined a contest with the antagonist who had vanquished the united strength of the whole.* That strength had been wasted by two successive seasons of famine and pestilence; and the governors, who were impatient to surrender, might exaggerate the difficulty of collecting the provisions of a siege. To disarm the Christians, superstition likewise contributed her terrors; and the subtle Arabs encouraged the report of dreams, omens, and prophecies, and of the portraits of the destined conquerors of Spain, that were discovered on breaking open an apartment of the royal palace. Yet a spark of the vital flame was still alive: some invincible fugitives preferred a life of poverty and freedom in the Asturian valleys; the hardy mountaineers repulsed the slaves of the caliph; and the sword of Pelagius has been transformed into the sceptre of the catholic kings.†

Conquest
of Spain.
by Musa,
A. D. 712,
713.

On the intelligence of this rapid success, the applause of Musa degenerated into envy; and he began, not to complain, but to fear that Tarric would leave him nothing to subdue. At the head of ten thousand Arabs and eight thousand Africans, he passed over in person from Mauritania to Spain: the first of his companions were

* Such was the argument of the traitor Oppas, and every chief to whom it was addressed did not answer with the spirit of Pelagius—*Caute Hispania dudum sub uno regimine Gothorum, amplexibus Hispania in una congregata immiscuerunt non solum amplexibus regum. Chron. Alphonse Regis, apud Pagi, tom. iii. p. 177.*

† The revival of the Gothic kingdom in the Asturias is distinctly though cursorily noticed by d'Anville, (*Etat de l'Europe*, p. 129).

the noblest of the Koreish; his eldest son was left in the command of Africa; the three younger brethren were of an age and spirit to second the boldest enterprises of their father. At his landing in Algezire, he was respectfully entertained by Count Julian, who stifled his inward remorse, and testified, both in words and actions, that the victory of the Arabs had not impaired his attachment to their cause. Some enemies yet remained for the sword of Musa. The tardy repentance of the Goths had compared their own numbers and those of the invaders; the cities from which the march of Tarik had declined, considered themselves as impregnable; and the bravest patriots defended the fortifications of Seville and Mérida. They were successively besieged and reduced by the labour of Musa, who transported his camp from the Bœtis to the Anas, from the Guadalquivir to the Guadiana. When he beheld the works of Roman magnificence, the bridge, the aqueducts, the triumphal arches, and the theatre, of the ancient metropolis of Lusitania, "I should imagine," said he to his four companions, "that the human race must have united their art and power in the foundation of this city: happy is the man who shall become its master!" He aspired to that happiness, but the *Kouraites* sustained on this occasion the honour of their descent from the veteran legionaries of Augustus.* Disdaining the confine-

* The honourable ruins of the Cantabrian war (Dion. Cassius, l. lvi, p. 129) were planted in this metropolis of Lusitania, perhaps of Spain, (testified by our late name *Hispania fœderis*). Nertus (Hispania, c. 21, p. 106-110) enumerates the ancient structures, but concludes with

CHAP.
II.

ment of their walls, they gave battle to the Arabs on the plain: but an ambuscade rising from the shelter of a quarry, or a ruin, chastised their indiscretion and intercepted their return. The wooden turrets of assault were rolled forwards to the foot of the rampart; but the defence of Merida was obstinate and long; and the *castle of the martyrs* was a perpetual testimony of the losses of the Moslems. The constancy of the besieged was at length subdued by famine and despair; and the prudent victor disguised his impatience under the names of clemency and esteem. The alternative of exile or tribute was allowed; the churches were divided between the two religions; and the wealth of those who had fallen in the siege, or retired to Galicia, was confiscated as the reward of the faithful. In the midway between Merida and Toledo, the lieutenant of Musa saluted the vicegerent of the caliph, and conducted him to the palace of the Gothic kings. Their first interview was cold and formal: a rigid account was exacted of the treasures of Spain: the character of Tarik was exposed to suspicion and obloquy; and the hero was imprisoned, reviled, and ignominiously scourged by the hand, or the command, of Musa. Yet so strict was the discipline, so pure the zeal, or so tame the spirit, of the primitive Moslems, that after this public indignity, Tarik could serve and be trusted in the reduction of the Tarragonese province. A mosch was erected at Saragossa, by the liberality of the Koreish:

with a sigh.—*Urbs hæc cum infidelium et magnæ incertæ inter-
questionis delapsa esset et præter præteritæ civitatis reliquæ nihil esset.*

the port of Barcelona was opened to the vessels of Syria; and the Goths were pursued beyond the Pyrenean mountains into their Gallic provinces of Septimania or Languedoc.* In the church of St. Mary at Carcassonne, Mass found, but it is improbable that he left, seven equestrian statues of massy silver; and from his term or column of Narbonne, he returned on his footsteps to the Gallician and Lusitanian shores of the ocean. During the absence of the father, his son Abdelaziz chastised the insurgents of Seville, and reduced, from Malaga to Valentia, the sea-coast of the Mediterranean; his original treaty with the discreet and valiant Theodemir† will represent the manners and policy of the times. † *The conditions of peace agreed and sworn between Abdelaziz, the son of Mass, the son of Nasir, and Theodemir, prince of the Goths.* In the name of the most merciful God, Abdelaziz makes peace on these conditions, that Theodemir shall not be disturbed

[illegible]

* Four hundred years after Theodoric, the residents of Hamby and Tashigeta relate to the Nubian geographer Idrisi, (p. 224, 181), the name of Tashig; (Idrisi's *Tabula* in *Unger's* p. 338; *Pag. rom.* iii, p. 174). In the present diary of Spanish agriculture, Mr. Schomburgk (Travels in Spain, p. 119) surveyed with pleasure the delicious valley from Madrid to Orellana, and beyond and a mile of the great city, under the name of *La*.

CHAP.
I.
—————

" in his principality: nor any injury be offered
 " to the life or property, the wives and children,
 " the religion and temples, of the Christians:
 " *that* Theodemir shall freely deliver his seven
 " cities, Orluela, Valentola, Alicant, Mola, Va-
 " casora, Rigerra, (now Bejar), Ora, (or Opta);
 " and Lorca: *that* he shall not assist or enter-
 " tain the enemies of the caliph, but shall faith-
 " fully communicate his knowledge of their
 " hostile designs: *that* himself, and each of the
 " Gothic nobles, shall annually pay one piece
 " of gold, four measures of wheat, as many of
 " barley, with a certain proportion of honey,
 " oil, and vinegar: and that each of their vassals
 " shall be taxed at one moiety of the said im-
 " position. Given the fourth of Regeb, in the
 " year of the Hegira ninety-four, and subscribed
 " with the names of four Mussulman witnesses."
 Theodemir and his subjects were treated with
 uncommon lenity; but the rate of tribute appears
 to have fluctuated from a tenth to a fifth, accord-
 ing to the submission or obstinacy of the Chris-
 tians.* In this revolution, many partial calamities

* See the treaty in Arabic and Latin, in the *Historia Arabum Hispanie*, tom. II. p. 185, 186. It is signed the 4th of the month of Regeb, A. H. 34, the 5th of April, A. D. 715; a date which seems to prove the resistance of Theodemir and the government of Maan.

* From the history of Samoori, p. 81, Fleury (*Hist. Eccles.* tom. ix. p. 331) has given the substance of another treaty concluded A. H. C. 762, A. D. 734, between an Arabian chief, and the Goths and Romans, of the territory of Corduba in Portugal. The tax of the churches is fixed at twenty-five pounds of gold; of the parsonages, 50*li*; of the cathedrals, one hundred: the Christians are judged by their count, but in capital cases he must consult the sheik. The church doors must be shut, and they must respect the name of Mahomet. (I have not the original before me; it would confirm or dis-

were inflicted by the carnal or religious passions of the enthusiasts; some churches were profaned by the new worship; some relics or images were confounded with idols: the rebels were put to the sword; and one town (an obscure place between Cordova and Seville) was razed to its foundations. Yet if we compare the invasion of Spain by the Goths, or its recovery by the kings of Castile and Arragon, we must applaud the moderation and discipline of the Arabian conquerors.

The exploits of Musa were performed in the evening of life, though he affected to disguise his age by colouring with a red powder the whiteness of his beard. But in the love of action and glory, his breast was still fired with the ardour of youth; and the possession of Spain was considered only as the first step to the monarchy of Europe. With a powerful armament by sea and land, he was preparing to repass the Pyrenees, to extinguish in Gaul and Italy the declining kingdoms of the Franks and Lombards, and to preach the unity of God on the altar of the Vatican. From thence subduing the barbarians of Germany, he proposed to follow the course of the Danube from its source to the Euxine sea, to overthrow the Greek or Roman empire of Constantinople, and returning from Europe to Asia, to unite his new acquisitions with Antioch and the provinces of Syria.⁴ But his vast en-

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Dignity
of 20th Dec.
A. D. 114.

ervey a dark suspicion, that she plans had been devised to introduce the insanity of a neighbouring sovereign.

⁴ This design, which is attested by several Arabian Historians (Cerdasius, tom. i. p. 92, 98), may be compared with that of Mohammed,

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terprise, perhaps of easy execution, must have seemed extravagant to vulgar minds; and the visionary conqueror was soon reminded of his dependence and servitude. The friends of Tarik had effectually stated his services and wrongs: at the court of Damascus, the proceedings of Musa were blamed, his intentions were suspected, and his delay in complying with the first invitation was chastised by an harsher and more peremptory summons. An intrepid messenger of the caliph entered his camp at Lugo in Galicia, and in the presence of the Saracens and Christians arrested the bridle of his horse. His own loyalty, or that of his troops, inculcated the duty of obedience; and his disgrace was alleviated by the recall of his rival, and the permission of investing with his two governments his two sons, Abdallah and Abdelaziz. His long triumph from Ceuta to Damascus displayed the spoils of Afric and the treasures of Spain; four hundred Gothic nobles, with gold coronets and girdles, were distinguished in his train: and the number of male and female captives, selected for their birth or beauty, was computed at eighteen, or even at thirty thousand, persons. As soon as he reached Tiberias in Palestine, he was apprised of the sickness and danger of the caliph, by a private message from Soliman, his brother and presumptive heir; who wished to reserve for his own reign the spectacle of victory. Had Walid recovered, the delay of Musa would have been cri-

to march from the Columna to Baptesse with that of Caesar, to pierce the East, and return home by the North: and all three are perhaps suggested by the real and successful enterprise of Hannibal.

nimal: he pursued his march, and found an enemy on the throne. In his trial before a partial judge, against a popular antagonist, he was convicted of vanity and falsehood; and a fine of two hundred thousand pieces of gold either exhausted his poverty or proved his rapaciousness. The unworthy treatment of Taric was revenged by a similar indignity; and the veteran commander, after a public whipping, stood a whole day in the sun before the palace gate, till he obtained a decent exile, under the pious name of a pilgrimage to Mecca. The resentment of the caliph might have been satiated with the ruin of Musa; but his fears demanded the extirpation of a potent and injured family. A sentence of death was intimated with secrecy and speed to the trusty servants of the throne both in Africa and Spain: and the forms, if not the substance, of justice were superseded in this bloody execution. In the mosch or palace of Cordova, Abdolaziz was slain by the swords of the conspirators; they accused their governor of claiming the honours of royalty; and his scandalous marriage with Egilana, the widow of Roderic, offended the prejudices both of the Christians and Moslems. By a refinement of cruelty, the head of the son was presented to the father with an insulting question, whether he acknowledged the features of the rebel? "I know his features," he exclaimed with indignation: "I assert his innocence; and I imprecate the same, a juster, fate against the authors of his death." The age and despair of Musa raised him above the power of kings; and

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he expired at Mecca of the anguish of a broken heart. His rival was more favourably treated: his services were forgiven; and Tarik was permitted to mingle with the crowd of slaves.* I am ignorant whether Count Julian was rewarded with the death which he deserved indeed, though not from the hands of the Saracens; but the tale of their ingratitude to the sons of Witiza is disproved by the most unquestionable evidence. The two royal youths were reinstated in the private patrimony of their father; but on the decease of Eba the elder, his daughter was unjustly despoiled of her portion by the violence of her uncle Sigebut. The Gothic maid pleaded her cause before the caliph Hasheim, and obtained the restitution of her inheritance; but she was given in marriage to a noble Arabian, and their two sons, Isaac and Ibrahim, were received in Spain with the consideration that was due to their origin and riches.

A province is assimilated to the victorious state by the introduction of strangers and the imitative spirit of the natives; and Spain, which had been successively tinged with Punic, and Roman, and Gothic blood, imbibed, in a few generations, the name and manners of the Arabs. The first conquerors, and the twenty successive lieutenants of

* I much regret our loss, or my ignorance, of two Arabic works of the sixth century, a *Life of Musa*, and a *Poem on the Exploits of Tariq*. Of these authentic pieces, the former was composed by a grandson of Musa, who had escaped from the massacre of his kindred; the latter by the vizier of the first Abdalrahman caliph of Spain, who might have conversed with some of the veterans of the conquest. (*Biblioth. Arabe-Hispan.*, tom. ii. p. 36, 139).

the caliphs, were attended by a numerous train of civil and military followers, who preferred a distant fortune to a narrow home: the private and public interest was promoted by the establishment of faithful colonies; and the cities of Spain were proud to commemorate the tribe or country of their eastern progenitors. The victorious though motely bands of Tarik and Musa asserted, by the name of *Spaniards*, their original claim of conquest; yet they allowed their brethren of Egypt to share their establishments at Murcia and Lisbon. The royal legion of Damascus was planted at Cordova; that of Emesa at Seville; that of Kinnisrin or Chaleis at Jaen; that of Palestine at Algezira and Medina Sidonia. The natives of Yemen and Persia were scattered round Toledo and the inland country; and the fertile seats of Grenada were bestowed on ten thousand horsemen of Syria and Irak, the children of the purest and most noble of the Arabian tribes.¹ A spirit of emulation, sometimes beneficial, more frequently dangerous, was nourished by these hereditary factions. Ten years after the conquest, a map of the province was presented to the caliph: the seas, the rivers,

¹ *Biblioth. Arch. Hispana*, tom. ii. p. 22, 252. The former of these quotations is taken from a *Biographie Hispanica*, by an Abbot of Valencia, since the copious Extracts of Cailli, tom. ii. p. 20-197; and the latter from a general Chronology of the Caliphs, and of the African and Spanish Dynasties, with a particular History of the Kingdom of Grenada, of which Cailli has given almost an entire work, (*Biblioth. Arch. Hispana*, tom. ii. p. 177-519). The author Elie Khazidj, a native of Grenada, and a contemporary of Nasir and Almohad, (born A. D. 1113, died A. D. 1174), was an historian, geographer, physician, poet, &c. (*ibid.* tom. ii. p. 71, 72).

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and the harbours,* the inhabitants and cities, the climate, the soil, and the mineral productions of the earth.[†] In the space of two centuries, the gifts of nature were improved by the agriculture,[‡] the manufactures, and the commerce of an industrious people; and the efforts of their diligence have been magnified by the influence of their fancy. The first of the Omeyyades who reigned in Spain solicited the support of the Christians; and, in his edict of peace and protection, he contents himself with a modest imposition of ten thousand ounces of gold, ten thousand pounds of silver, ten thousand horses, as many mules, one thousand cuirasses, with an equal number of helmets and lances.[§] The most powerful of his successors derived from the same kingdom the annual tribute of twelve millions and forty-five thousand dinars or pieces of

* *Carlemaque, Hist. de l'Afrique et de l'Espagne*, tom. i. p. 119, 117.

† A curious treatise of husbandry, by an Arabian of Seville, in the sixth century, is in the Escorial library, and Casiri had some thoughts of translating it. He gives a list of the authors quoted, Aristotle, as well as Ctesias, Lucian, &c. but it is more likely the Andalusian was these strangers through the medium of his countryman Columella, (*Casiri, Hist. Arabico-Hispana*, tom. i. p. 323-338).

‡ *Historia Arabico-Hispana*, tom. i. p. 164. Casiri transcribes the original portions of the historian Rasis, as it is alleged in the *Arabico-Hispanica Hispanica*, tom. ix. But I am most exceedingly surprised at the address, *Philosophus catholice Christianus Hispanus natus Castellæ*. The name of Castile was unknown in the sixth century; the kingdom was not recovered till the year 1072, an hundred years after the time of Rasis. (*Ibidem*, tom. ii. p. 350), and the appellation was always expressive, not of a tributary province, but of a line of walls independent of the Moorish yoke, *de Anville, Carte de l'Espagne*, p. 166-170). Had Casiri been a critic, he would have observed a still copy, perhaps of his own making.

gold, about six millions of sterling money; a sum which, in the tenth century, most probably surpassed the united revenues of the Christian monarchs. His royal seat of Cordova contained six hundred mosques, nine hundred baths, and two hundred thousand houses: he gave laws to eighty cities of the first, to three hundred of the second and third order; and the fertile banks of the Guadalquivir were adorned with twelve thousand villages and hamlets. The Arabs might exaggerate the truth, but they created and they describe the most prosperous era of the riches, the cultivation, and the populousness of Spain.¹

The wars of the Moslems were sanctified by the prophet; but among the various precepts and examples of his life, the caliphs selected the lessons of toleration that might tend to disarm the resistance of the unbelievers. Arabia was the temple and patrimony of the God of Mahomet; but he beheld with less jealousy and affection the nations of the earth. The polytheists and idolaters who were ignorant of his name, might be

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LI.
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Religious
toleration.

¹ Cardanus, tom. 4. p. 327, 328. He computed the revenue at 130,000,000 of French livres. The entire picture of power and prosperity reflects the bloody authenticity of the Moslem empire.

² I am happy enough to possess a splendid and interesting work, which has only been distinguished in presents by the Court of Madrid: *Historia Arabico-Hispano-Espanola, segun el estilo Musulmano*, por D. Marinus. Madrid, in folio, tomo primo, 1766, 1767, 1768, 1769, 1770. The annotations of this work are known to the Spanish people; the MSS. in the number of volumes, are judiciously chosen by the editor, and his copious extracts throw some light on the Mohammedan literature and history of Spain. These volumes were mine, but the task has been happily delayed, till in the year 1822 a fire consumed the greatest part of the sacred library, rich in the spoils of Greece and Morocco.

CHAP.

LII.

Propaga-
tion of
Mahome-
dism.

lawfully extirpated by his votaries," but a wise policy supplied the obligation of justice; and after some acts of intolerant zeal, the Mahometan conquerors of Hindostan have spared the pagods of that devout and populous country. The disciples of Abraham, of Moses, and of Jesus, were solemnly invited to accept the more perfect revelation of Mahomet; but if they preferred the payment of a moderate tribute, they were entitled to the freedom of conscience and religious worship.* In a field of battle, the forfeit lives of the prisoners were redeemed by the profession of *Islam*; the females were bound to embrace the religion of their masters, and a race of sincere proselytes was gradually multiplied by the education of the infant captives. But the millions of African and Asiatic converts, who swelled the native band of the faithful Arabs, must have been allured, rather than constrained, to declare their belief in one God and the apostle of God. By the repetition of a sentence and the loss of a foreskin, the subject or the slave, the captive or the criminal, arose in a moment the free and equal companion of the victorious Moslems. Every sin was expiat-

* The *Harbi*, as they are styled, got toleratèd amongst, etc. 1. *Tempus ubi, besides God, worship the sun, moon, or idols.* 2. *Aliter ut.* *Utrique, quoadvis primæ religionis inter Mohammedanum imperium appropriatū habet ad hunc religionem amplexantur, nec coguntur in succedenda ut, nec partem acceptandam pro obsequiis considerant libertatis, (Reinard, Thesaurus, xi, de Jure Militari Mohammedan. tom. iii, p. 14). A rigid theory?*

* The distinction between a proscribed and a tolerated sect, between the *Harbi* and the *People of the Book*, the believers in some divine revelation, is essentially defined in the conversation of the caliph Al Mamun with the soldiers or *Soldans* of *Charr*. *Hallberg, Hist. Orient. p. 107, 108.*

ed, every engagement was dissolved: the vow of celibacy was superseded by the indulgence of nature; the active spirits who slept in the cloister were awakened by the trumpet of the Saracens; and in the convulsion of the world, every member of a new society ascended to the natural level of his capacity and courage. The minds of the multitude were tempted by the invisible as well as temporal blessings of the Arabian prophet; and charity will hope that many of his proselytes entertained a serious conviction of the truth and sanctity of his revelation. In the eyes of an inquisitive polytheist, it must appear worthy of the human and the divine nature. More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason, than the creed of mystery and superstition, which, in the seventh century, disgraced the simplicity of the gospel.

In the extensive provinces of Persia and Africa, the national religion has been eradicated by the Mahometan faith. The ambiguous theology of the Magi stood alone among the sects of the East; but the profane writings of Zoroaster*

Fall of the
Magians
of Persia.

* The *Zend* or *Parand*, the bible of the Ghebers, is reckoned by themselves, or at least by the Mahometans, among the ten books which Abraham received from Heaven; and their religion is honourably styled the religion of Abraham, (d'Hartlet, *Elucid. Orient.* p. 101.) Hyde, *de Religione veterum Persarum*, c. iii. p. 27, 28, &c. I much fear that we do not possess any pure and full description of the system of Zoroaster. Dr. Pridmore (*Connections*, vol. 1, p. 305, &c.) adopts the opinion that he had been the slave and scholar of some Jewish prophet in the captivity of Babylon. Perhaps the Persians, who have been the masters of the Jews, would smother the hint, a poor resource, of being their masters.

CHAP. might, under the reverend name of Abraham, be
 I.I. dexterously connected with the chain of divine
 revelation. Their evil principle, the demon
 Ahriman, might be represented as the rival or
 as the creature of the God of light. The tem-
 ples of Persia were devoid of images: but the
 worship of the sun and of fire might be stigma-
 tized as a gross and criminal idolatry.* The
 milder sentiment was consecrated by the prac-
 tice of Mahomet† and the prudence of the cal-
 iphs; the Magians or Ghebers were ranked with
 the Jews and Christians among the people of the
 written law;‡ and as late as the third century of
 the Hegira, the city of Herat will afford a live-
 ly contrast of private zeal and public toleration.
 Under the payment of an annual tribute, the
 Mahometan law secured to the Ghebers of He-
 rat, their civil and religious liberties: but the
 recent and humble mosch was overshadowed by

* The Arabian Nights, a faithful and amusing picture of the oriental world, represent in the most odious colours the Magians, as worshippers of fire, to whom they attribute the annual sacrifice of a Mussulman. The religion of Zoroaster has not the least affinity with that of the Hindus, yet they are often confounded by the Mahomedans; and the sword of Timur was directed by this mistake (Hist. de Timur Bar, par Chacabudin Ali Yussuf, l. v.).

† Vie de Mahomet, par Gagnier, tom. iii, p. 114, 115.

‡ He tres sees, Juifs, Chrétiens, et qui s'enferment dans leurs Magasins secrets à adorer sous une voûte d'argent, populeuses, d'innombrables, (Hakart, Decrets, tom. iii, p. 135.) The caliph Al Shamsi confirms this somewhat able distinction in favour of the three sects, with the vague and equivocal religion of the Sabians, under which the most polytheists of Charras were allowed to shelter their idolatrous worship. (Huntington Hist. Orient. p. 167, 168.)

* This singular story is related by d'Herbelot, Bibliothe. Orient. p. 440, 441, on the faith of Rhodensis; and by Richard Simon, Hist. des Juifs depuis Jesus-Christ, liv. 1, 10, note p. 47, 48.

the antique splendour of the adjoining temple of fire. A fanatic imam deplored, in his sermons, the scandalous neighbourhood, and accused the weakness or indifference of the faithful. Excited by his voice, the people assembled in tumult; the two houses of prayer were consumed by the flames, but the vacant ground was immediately occupied by the foundations of a new mosch. The injured Magi appealed to the sovereign of Chorasan; he promised justice and relief; when, behold! four thousand citizens of Herat, of a grave character and mature age, unanimously swore that the idolatrous fane had never existed; the inquisition was silenced, and their conscience was satisfied (says the historian Mirchond^b) with this holy and meritorious perjury.* But the greatest part of the temples of Persia were ruined by the insensible and general destruction of

^a Mirchond; (Mohammed Taib Khondabadi), a native of Herat, composed in the Persian language a general history of the East, from the creation to the year of the Hégire 853, (A.D. 1476). In the year 1031, (A.D. 1648), the historian ordered the manuscript of a privately library, and it appeared with an edition of four volumes, now are preserved in three volumes by his son Khondemir. A.D. 1071, (A.D. 1666). The two volumes, most accurately drawn, sold by Pierre de la Croix, Hist. de Genghis Khan, p. 231, 328, 544, 545, are now in the hands of d'Harcourt, (p. 356, 440, 694, 695) who has numerous extracts, under the proper name of Khondemir, relating to the history rather than the rest. The historian of Genghis Khan refers to a MS. of Mirchond, which he copied from the hands of his friend d'Harcourt himself. A curious fragment of the Tatars and Russian Dynasties has been lately published by Pierre and Anne Waddington, 1797, in 4to, with notes. Several de Mirchond's MS. the author allows us to hope for a continuation of Mirchond.

^b Quo testimonia sunt et quibus presertim spectantibus. Yet Mirchond does not condemn them, and, as he expressed the light toleration of the Magi, but also he taught persons against such a view, as says Mohammed's legation, as a number of people as a matter of fact was done.

CHAP.

LI.

their votaries. It was *insensible*, since it is not accompanied with any memorial of time or place, of persecution or resistance. It was *general*, since the whole realm, from Shiraz to Samarcand, imbibed the faith of the Koran; and the preservation of the native tongue reveals the descent of the Mahometans of Persia.* In the mountains and deserts, an obstinate race of unbelievers adhered to the superstition of their fathers; and a faint tradition of the Magian theology is kept alive in the province of Kirman, along the banks of the Indus, among the exiles of Surat, and in the colony which, in the last century, was planted by Shaw Abbas at the gates of Ispahan. The chief pontiff has retired to mount Elbourz, eighteen leagues from the city of Yezd: the perpetual fire (if it continue to burn) is inaccessible to the profane; but his residence is the school, the oracle, and the pilgrimage, of the Ghebers, whose hard and uniform features attest the unmingled purity of their blood. Under the jurisdiction of their elders, eighty thousand families maintain an innocent and industrious life; their subsistence is derived from some curious manufactures and mechanic trades; and they cultivate the earth with the fervour of a religious duty. Their ignorance withstood the despotism of Shaw Abbas, who de-

* The last Magian of arms and power appears to be Masdagh the Dilettante, who, in the beginning of the fifth century, reigned in the northern provinces of Persia, near the Caspian Sea, (cf. Heribert, *Revue Orient.* p. 225). But his soldiers and vassals, the *Bandes*, since professed or embraced the Mahometan faith: and under their dynasty (A. D. 653-1050) I should place the fall of the religion of Zoroaster.

manded with threats and tortures the prophetic books of Zoroaster; and this obscure remnant of the Magians is spared by the moderation or contempt of their present sovereigns.*

The northern coast of Africa is the only land in which the light of the gospel, after a long and perfect establishment, has been totally extinguished. The arts, which had been taught by Carthage and Rome, were involved in a cloud of ignorance; the doctrine of Cyprian and Augustin was no longer studied. Five hundred episcopal churches were overturned by the hostile fury of the Donatists, the Vandals, and the Moors. The zeal and numbers of the clergy declined; and the people, without discipline, or knowledge, or hope, submissively sunk under the yoke of the Arabian prophet. Within fifty years after the expulsion of the Greeks, a lieutenant of Africa informed the caliph that the tribute of the infidels was abolished by their conversion,* and, though he sought to disguise his fraud and rebellion, his specious pretence was drawn from the rapid and extensive progress of the Mahometan faith. In the next age, an extraordinary mission of five bishops was detached from Alexandria to Cairoon. They were or-

Decline
and Fall of
Christiani-
ty in
Africa

A. D. 710.

A. D. 837.

* The present state of the Ghibels in Persia, is taken from the John Chardin, and indeed the exact learned, but the most judicious and narrative, of our modern travellers, (*Voyages en Perse*, tom. 5, p. 109, 110-197, in 4to.) His brethren, Pietro de la Valle, Jean Com, Thieriot, Tassier, &c. whom I have frequently consulted, had never eyes our attention by this interesting people.

* The letter of Abdolchouan, governor or (pasha) of Africa, to the caliph Abou Abas, the first of the Abbassides, is dated A. H. 117. (*Usdoulia*, Hist. de l'Asie et de l'Europe, tom. 1, p. 109.)

CHAP.

I.

A. D. 1022.
1076.

daunted by the Jacobite patriarch to cherish and revive the dying embers of Christianity;* but the interposition of a foreign prelate, a stranger to the Latins, an enemy to the catholics, supposes the decay and dissolution of the African hierarchy. It was no longer the time when the successor of St. Cyprian, at the head of a numerous synod, could maintain an equal contest with the ambition of the Roman pontiff. In the eleventh century, the unfortunate priest who was seated on the ruins of Carthage, implored the arms and the protection of the Vatican, and he bitterly complains that his naked body had been scourged by the Saracens, and that his authority was disputed by the four suffragans, the tottering pillars of his throne. Two epistles of Gregory VII^b are destined to sooth the distress of the catholics and the pride of a Moorish prince. The pope assures the sultan that they both worship the same God, and may hope to meet in the bosom of Abraham; but the complaint, that three bishops could no longer be found to consecrate a brother, announces the speedy and inevitable ruin of the episcopal order. The Christians of Africa and Spain had long since submitted to the practice of circumcision and the legal abstinence from wine and pork; and the name of Mo-

and Spain,
A. D. 1040,
41.

* Bibliotheca Orientalis, p. 88. Reimundus III. Patriarch Alex. p. 287, 288.

^b Among the Epistles of the Pope, see Lib. IX., epist. 3; Gregor. VII., l. i. c. 12, 23; l. iii. c. 19, 20, 21; and the excommunication of Pagan, anno. ix., A. D. 1063, N. 13; A. D. 1072, No. 12, who dissuades the name and family of the Moorish prince, with whom the president of the Roman pontiff in policy corresponds.

zarabes* (adoptive Arabs) was applied to their civil or religious conformity.^a About the middle of the twelfth century the worship of Christ and the succession of pastors were abolished along the coast of Barbary, and in the kingdoms of Cordova and Seville, of Valencia and Grenada.^b The throne of the Almohades, or Unitarians, was founded on the blindest fanaticism, and their extraordinary rigour might be provoked or justified by the recent victories and intolerant zeal of the princes of Sicily and Castille, of Arragon and Portugal. The faith of the Mozarabes A.D. 1186 was occasionally revived by the papal missions; and, on the landing of Charles V. some fami-

* Mozarabes, or Mosarabes, *mozabit*, as it is interpreted in Latin. (Pocock, *Spissilian Hist. Arabum*, p. 29, 30. *Bladon Asiatick-Hispania*, tom. ii, p. 28.) The Mozarabic liturgy, the ancient ritual of the church of Toledo, has been attacked by the popes, and exposed in the darkest traits of the superstition of the Christians. (*Hist. Hispan. tom. i, l. ix, c. 19, p. 378*.) It was, or rather it is, in the Latin tongue; yet in the 15th century it was found necessary to have it translated into Arabic version of the sacred scriptures of Spain, (*Blissard Arab. Hist. tom. i, p. 547*), for the use of the bishops and clergy in the Moorish Kingdoms.

^a About the middle of the 13th century, the liturgy of Godes was reproduced with the same religious ideas, by the Councils of the emperor Otto IV. (*Vic. John. Goss. in Script. Benedic. V. No. 115*), and Henry I. (*Hist. Eccles. tom. iii, p. 81*).

^b Fugle, *Critica*, tom. iv, A. D. 1140, 158, 8. He justly observes, that when Seville, &c. were reduced by Ferdinand of Castille, the Christians, except natives, were banished to the places and that the Mosarabic churches of Africa and Spain described by James I. (*Vitellius*, A. D. 1118, (*Hist. Hispan. c. 80, p. 103*), or visit. *His per Francos*, are expulsi sunt immo caute bant. I shall add, that the date of the legend 877 (A. D. 1478) must apply to the copy, not the composition, of a treatise of justipudience, which states the civil rights of the Christians of Cordova, (*Blissard Arab. Hist. tom. i, p. 571*), and that the Jews were the only strangers whom Alah Walid, king of Grenada, A. D. 1210, would either accommodate or tolerate. (*Ibid. l. p. 288*).

CHAP.
II.Toleration
of the
Christians.

lies of Latin Christians were encouraged to rear their heads at Tunis and Algiers. But the seed of the gospel was quickly eradicated, and the long province from Tripoli to the Atlantic has lost all memory of the language and religion of Rome.⁴

After the revolution of eleven centuries, the Jews and Christians of the Turkish empire enjoy the liberty of conscience which was granted by the Arabian caliphs. During the first age of the conquest, they suspected the loyalty of the catholics, whose name of Melchites betrayed their secret attachment to the Greek emperor, while the Nestorians and Jacobites, his inveterate enemies, approved themselves the sincere and voluntary friends of the Mahometan government.⁵ Yet this partial jealousy was healed by time and submission; the churches of Egypt were shared with the catholics,⁶ and all the oriental sects were included in the common benefits of toleration. The rank, the immunities, the domestic jurisdiction, of the patriarchs, the bishops, and the clergy, were protected by the

⁴ Renaudet, *Hist. Patriarch. Alex.* p. 258. Leo Africanus would have flattered his Moorish masters, could he have discovered any traces of the Christianity of Africa.

⁵ Abul Ghalib the catholic to the vizir of Bagdad (at part been habent Nestorianos, quorum postea Arabes nullius alius rex est, et Armeni quantum reges atterendo Arabibus bello non desistunt, &c. See in the Collections of Assemanus, (Bibl. Orient. tom. IV. p. 91-131), the state of the Nestorians under the caliphs. That of the Jacobites is more concisely exposed in the Preliminary Dissertation of the second volume of Assemanus.

⁶ Ruyech. *Annal. tom. II.* p. 384, 387, 388. Renaudet, *Hist. Patriarch. Alex.* p. 205, 206, 237, 232. A taste of the Monophysite heresy might render the first of these Greek patriarchs less loyal to the emperor and less obnoxious to the Arabs.

civil magistrate: the learning of individuals recommended them to the employments of secretaries and physicians: they were enriched by the lucrative collection of the revenue; and their merit was sometimes raised to the command of cities and provinces. A caliph of the house of Abbas was heard to declare that the Christians were most worthy of trust in the administration of Persia. "The Moslems," said he, "will abuse their present fortune; the Magians regret their fallen greatness; and the Jews are impatient for their approaching deliverance."¹ But the slaves of despotism are exposed to the alternatives of favour and disgrace. The captive churches of the East have been afflicted in every age by the avarice or bigotry of their rulers; and the ordinary and legal restraints must be offensive to the pride or the zeal of the Christians.² About two hundred years after Mahomet, they were separated from their fellow-subjects by a turban or girdle of a less honourable colour; instead of horses or mules, they were condemned to ride on asses, in the attitude of women. Their public and private buildings were measured by a diminutive standard; in the streets or the baths it is their duty to give

Their
hardships.

¹ Mutadid, who reigned from A. D. 809 to 802. The Magians still bear their name and rank among the religious of the empire, (Gardiner, *Illustr. Orient. Ind.* iv. p. 97).

² Richard explains the general restraints of the Mahomedan policy and jurisprudence, (*Illustrat. Ind.* iii. p. 16-20). The oppressive edicts of the caliph Mowattak, (A. D. 842-843), which see still in force, are noticed by Eusebius (*Annal. torn. ii. p. 448*) and d'Hervey, (*Illustr. Orient.* p. 610). A persecution of the caliph Omar II is related, and most probably magnified, by the Great Theophrastus, (*Annal. p. 234*).

CHAP.

LII.

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way of bow down before the meanest of the people; and their testimony is rejected, if it may tend to the prejudice of a true believer. The pomp of processions, the sound of bells or of psalmody, is interdicted in their worship; a decent reverence for the national faith is imposed on their sermons and conversations; and the sacrilegious attempt to enter a mosque, or to seduce a Mussulman, will not be suffered to escape with impunity. In a time, however, of tranquillity and justice the Christians have never been compelled to renounce the Gospel or to embrace the Koran; but the punishment of death is inflicted upon the apostates who have professed and deserted the law of Mahomet. The martyrs of Cordova provoked the sentence of the *cadhi*, by the public confession of their inconstancy, or their passionate invectives against the person and religion of the prophet.¹

The empire of the caliphs, A. D. 718.

At the end of the first century of the Hegira, the caliphs were the most potent and absolute monarchs of the globe. Their prerogative was not circumscribed, either in right or in fact, by the power of the nobles; the freedom of the commons, the privilege of the church, the votes of a senate, or the memory of a free constitution. The author-

¹ The martyrs of Cordova (A. D. 850, &c.) are commemorated and justified by St. Eusebius, who at length tells a valiant tale of them. A crowd, gathered by the caliph, unanimously condemned their crimes. The moderate Flcury cannot reconcile their conduct with the privilege of martyrdom, *Essai sur l'histoire de l'Eglise, &c.* (Flcury, Hist. Eccles. tom. 2, p. 416-422, particularly p. 421, 428, 429). Their exploits are thrown a strong though transient light on the Spanish church in the 16th century.

ity of the companions of Mahomet expired with their lives; and the chiefs or emirs of the Arabian tribes left behind, in the desert, the spirit of equality and independence. The regal and sacerdotal characters were united in the successors of Mahomet; and if the Koran was the rule of their actions, they were the supreme judges and interpreters of that divine book. They reigned by the right of conquest over the nations of the East, to whom the name of liberty was unknown, and who were accustomed to applaud in their tyrants the acts of violence and severity that were exercised at their own expense. Under the last of the Omniades, the Arabian empire extended two hundred days journey from east to west, from the confines of Tartary and India to the shores of the Atlantic ocean. And if we retrench the sleeve of the robe, as it is styled by their writers, the long and narrow province of Africa, the solid and compact dominion from Fargana to Aden, from Tarsus to Surat, will spread on every side to the measure of four or five months of the march of a caravan.* We should vainly seek the indissoluble union and easy obedience that pervaded the government of Augustus and the Antonines; but the progress of the Mahometan religion diffused over this ample space a general resem-

* See the article *Leisani* (as we say Christians) in the *Bibliothèque Orientale*, (p. 214). This chart of the Mahometan world is copied by the author, *Uta Alward*, to the year of the Hegira 385, (A. D. 995). Since that time, the losses in Spain have been overbalanced by the conquests in India, Tartary, and the European Turkey.

CHAP.

LI.

CHAPTER

blance of manners and opinions. The language and laws of the Koran were studied with equal devotion at Samarcand and Seville: the Moor and the Indian embraced as countrymen and brothers in the pilgrimage of Mecca; and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.*

* The Arabic of the Koran is taught as a dead language in the college of Mecca. By the Danish traveller, this ancient idiom is compared to the Latin; the vulgar tongue of Hagar and Yemen to the Italian; and the Arabian dialects of Syria, Egypt, Africa, &c. to the Provençal, Spanish, and Portuguese. Niebuhr, *Description de l'Arabie*, p. 74, &c.

(35)



END OF THE NINTH VOLUME.





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